ENCYCLOPEDIA OF VEDIC ASTROLOGY: YOUR PROFESSION

(Ups & Downs with Remedial Measures)

by

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Preface

The word **'Profession'** brings into the horizon a belief of a person in his capabilities or inherent potention which a native has but also symbolizes specialization on a knowledge and academic preparations and finally it also brings forth the needs of livelihood and vocation.

In the current environment, it is seen that a profession followed by an individual may not be akin to his inherent potential and with the number of fields increasing it is also very common to have individuals who have specialized in one field but are earning by engaging and adopting entirely different skill sets. It is common to have people in the Administrative Services who are Medical Graduates and Entrepreneurs with no specific knowledge skill but robust common sense. In this context, profession, determination and analyzing means a look at various aspects of the Horoscope. It means an analysis of education, knowledge, inherent nature, means of earning income and more complexed is determining the course and the graph of his professional achievement.

In this Book, I have started with the importance of understanding the Karmic Destiny. Destiny which is in store can be understood by the strength of Jupiter on one hand and the strength of the other outer planets like; Sun, Moon, Mars and Mercury define the nature of profession and the ease/hardship by which a person would attain it.

The Book is a collection of material composed by various authors who have worked in this field and I have tried to build it up gradually so that the compilation can be understood and a complexed subject like Profession has been dealt from cradle to appoint where both the early runners as well as those engaged in research would find this composition as a good reference.

The planets and their influence on profession alongwith service, business, politics and other professions have been dealt with. I have also dealt with the above the aspect of finance, prestige, yogas and a special chapter on combination which lead to people adopting spiritualism, crime and prostitution.

In the Book, apart from analyzing the ups and down, I have also presented the analysis of profession through the Bhrigu Nadi Technique and the K.P. System.

To conclude, I have also gone into the common queries which can be dealt through the horary system analyzing basic queries along with a chapter of gem stones. Remedies and Gem Stones, while dealing with profession is a complexed subject which needs to be dealt holistically as this aspect of our life touches various facets and is extremely complexed, as explained above.

I wish to express my thanks to my friends Pinku and Tinku for being a source of motivation as well as Shri Saurabh Sagar who stimulates me for writing.

My special thanks to my mother Dr. Krishna as without her blessings it would have not possible to write on this topic.

My gratitude to my wife Renu and daughter Gudiya Vrinda for providing me with the aim and purpose.

I would like to thank Mr. Bhupender Singh Negi for typing, editing and numerous other activities associated with the publication of this Book.

This Book as the previous books dedicated to my father Late Shri Kailash Chander who taught me this Science as a child and was himself a great devotee of this subject in the days when there were no computers.

I would like to end this with the thought of Vrindavan and Banke Bihari whose blessings have been with me and I always look upon him in all my endeavours.

Shankar Adawal

Chapter 01

What is a Horoscope ?

Before we start with the discussion of the various parts of the horoscope which collectively determine the occupation a brief description of the horoscope may not be out of place at this stage. In order to make this work both interesting and instructive even to an absolutely lay reader important preliminary information regarding the horoscope is furnished herewith. Every effort is made to make this description as brief and simple as possible so that the space allotted thereto may be reduced to the minimum possible. The system we follow is the Indian System of Astrology which is known as the NIRAYANA system.

The horoscope consists of 12 houses and each house contains one of the signs or Rasis which are 12 in numbers. They are as under :-

1.	MESHA	(Aries)
2.	VRISHAM	(Taurus)
3.	MITHUN	(Gemini)
4.	KARK	(Cancer)
5.	SINHA	(Leo)
6.	KANYA	(Virgo)
7.	TULA	(Libra)
8.	VRISCHIKA	(Scorpio)
9.	DHANU	(Sagittarius)
10.	MAKRA	(Capricorn)
11.	KUMBHA	(Aquarius)
12.	MEENAM	(Pisces)

Each sign contains 30 degrees; each degree is divided into 60 minutes and each minute is further divided into 60 seconds.

Each sign is divided into Nakshatras and each Nakshatra is further divided into Padams which are four in number. A Nakshatra contains 13 degrees and 20 minutes and a Padam contains 3 degrees and 20 minutes. There are 2¼ Nakshatras and 9 Padams in one sign or Rasi. There are 9 Planets or Grahas which are as under :-

1. SURYA (Sun)
2. CHANDRA (Moon)
3. BUDDHA (Mercury)
4. SHUKRA (Venus)
5. MANGAL (Mars)
6. GURU (Jupiter)
7. SHANI (Saturn)
8. RAHU (Ascending Node or Dragon's Head)
9. KETU (Descending Node or Dragon's Tail)

The Surya (Sun) owns Simha (Leo); the Chandra (Moon) rules Kark (Cancer); The Budha (Mercury) owns Mithun (Gemini) and Kanya (Virgo); The Shukra (Venus) rules Vrisham (Taurus) and Tula (Libra). The Mangal (Mars) owns Mesha (Aries) and Vrischika (Scorpio); The Guru (Jupiter) owns Dhanu (Sagittarius) and Meenam (Pisces); The Shani (Saturn) rules Makra (Capricorn) and Kumbha (Aquarius). Rahu and Ketu do not rule or own any sign or Rasi.

The Surya (Sun) enjoys exaltation in Mesha (Aries) and suffers debilitation in Tula (Libra); the Chandra (Moon) is exalted in Vrisham (Taurus) and debilitated in Vrischika (Scorpio); The Buddha (Mercury) is exalted in Kanya (Virgo) which it owns also and is debilitated in Meenam (Pisces); The Mangal (Mars) gets exalted in Makra (Capricorn) and it is debilitated in Kark (Cancer). The Shukra (Venus) enjoys exaltation in Meenam (Pisces) and suffers debilitation in Kanya (Virgo). The Shani (Saturn) is exalted in Tula (Libra) and debilitated in Mesha (Aries).

For the Surya (sun) Kumbha (Aquarius) is the house of an enemy; for the Chandra (Moon) Makra (Capricorn) is the house of an enemy; for the Buddha (Mercury) Dhanu (Sagittarius) and Meenam (Pisces) are the houses of an enemy; Mesha (Aries) and Vrischika (Scorpio) are enemy's houses for the Shukra (Venus). Vrisham (Taurus) and Tula (Libra) are enemy's houses for the Mangal (Mars); Mithun (Gemini) and Kanya (Virgo) are enemy's houses for the Guru (Jupiter); Karak (Cancer) and Simha (Leo) are enemy's houses for the Shani (Saturn). A Planet is said to aspect fully a house and any Planet therein if the house in question is 7^{th} from the house which contains the aspecting Planet. The aspect is only 75% if the house aspected is 4^{th} or 8^{th} from the house containing the aspecting Planet. The aspect is 50% if the house aspected is 5^{th} or 9^{th} from the house containing the aspecting Planet. And the aspect is bare 25% if the house aspected is 3^{rd} or 10^{th} from the house containing the aspecting Planet.

There are three exceptions to these rules. The first one relates to the Guru (Jupiter). The Guru (Jupiter) aspects fully not only the 7^{th} house as counted from the house it occupies but also the 5^{th} and the 9^{th} house as counted from the house it occupies.

The second exception relates to the Shani (Saturn). Shani (Saturn) aspects fully not only the 7^{th} house as counted from the house it occupies but also the 3^{rd} and the 10^{th} houses as counted from the house it occupies.

The third exception relates to the Mangal (Mars). The Mangal (Mars) fully aspects not only the 7^{th} house from the house it occupies but also the 4^{th} and the 8^{th} houses as counted from the house it occupies.

The Planet are said to be in Sambandhan if they fully aspect each other. They are also said to be in Sambandhan if they exchange houses with each other. These Planets are also said to be in Parivartan Yoga. If a Planet fully aspects another Planet and the aspecting Planet is in the sign of the aspected Planet both the Planets are said to be in Sambandhan. Again if a Planet fully aspects another Planet and the aspected Planet is in the sign of the aspecting Planet, both the Planets are said to be in Sambandhan.

The 1^{st}, 4^{th}, 7^{th} and 10^{th} houses are called the Kendras and the 1^{st}, 5^{th} and 9^{th} houses are called the Trines. A Navamsa is one-ninth of a sign, i.e., Rasi and it is equal to 3 degrees and 20 minutes. In Meshas (Aries) we start counting Navamsa with Meshas (Aries); in other words it means that in Mesha (Aries) the 1^{st} Navamsa is Mesha (Aries) itself. We start counting with Mesha (Aries) and count upto Dhanu (Sagittarius) in Mesha (Aries). We have reached Vrisham (Taurus). In Vrisham (Taurus) we start counting with Makra (Capricorn) and finish with Kanya (Virgo). Next to Vrisham (Taurus) is Mithun (Gemini). In Mithun (Gemini) the counting starts with Tula (Libra) and ends in Mithun (Gemini). In Kark (Cancer) the 1^{st} Navamsa is Kark (Cancer) itself and the last one is Meenam (Pisces). In Sinha (Leo) we start again with Meshas (Aries) and in Vrischika (Scorpio) we again finish with Meenam (Pisces). Dhanu (Sagittarius) once again starts with Mesha (Aries) and Meenam (Pisces) once again ends with Meenam (Pisces) itself. For the purpose of calculating the Navamsa we may group the signs as under :-

Meshas (Aries), Simha (Leo) and Dhanu (Sagittarius) start with Meshas (Aries) Navamsa and ends in Dhanu (Sagittarius) Navamsa.

Vrisham (Taurus), Kanya (Virgo) and Makra (Capricorn) start with Makra (Capricorn) Navamsa and ends with Kanya (Virgo) Navamsa.

Mithun (Gemini), Tula (Libra) and Kumbha (Aquarius) start with Tula (Libra) Navamsa and end in Mithun (Gemini) Navamsa.

Kark (Cancer), Vrischika (Scorpio) and Meenam (Pisces) start with Kark (Cancer) Navamsa and end in Meenam (Pisces) Navamsa.

The following is the chart of Nakshatras and their lords.

DEGREE	**MESHA** (Aries)	**SINHA** (Leo)	**DHANU** (Sagittarius)	
00.00-13.20	Ashvini	Megha	Moola	Ketu
13.20-26.40	Bharani	Purva Phalguni	Purva Shadha	Shukra
26.40-30.00	Krittika	Uttara Phalguni	Uttara Shadha	Surya

	VRISHAM (Taurus)	**KANYA** (Virgo)	**MAKRA** (Capricorn)	
00.00-10.00	Krittika	Uttara Phalguni	Uttara Shadha	Surya
10.00-23.20	Rohini	Hasta	Sharvana	Chandra
	Mrigashirsha	Chitra	Dhanishta	Mangal
23.20-30.00	Mithuna	Tula	Kumbha	
00.00-06.40	Mrigshirsha	Chitra	Dhanishta	Mangal
06.40-20.00	Aadra	Svati	Satabhisha	Rahu
20.00-30.00	Punarvasu	Vishaka	Purva Bhadra	Guru

	KARK (Cancer)	**VRISCHIKA** (Scorpio)	**MEENAM** (Pisces)	
00.00-03.20	Punarvasu	Vishaka	Purva Bhadra	Guru
03.20-16.40	Pushya	Anuradha	Uttara Bhadra	Shani
16.40-30.00	Ashlesha	Jyeshta	Revati	Budha

The Yoga Karka is the Planet which rules a Kendra and a Trine. If two planets find themselves in the same sign and house they are said to conjoin each other.

Dosha means a disqualification. A Planet which suffers some disqualification is said to be under a Dosha.

The Upachaya houses are the 3^{rd}, 6^{th}, 10^{th} and 11^{th} houses and they are deemed auspicious and favourable. It is a qualification for a Planet to own, occupy and/or aspect one or more of Upachaya houses.

The Dusthana houses are the 6^{th}, 8^{th} and 12^{th} houses and they are deemed evil, hostile and harmful. A Planet which rules or/and occupies any of these houses is said to be under a Dosha and the Planet in question damages the house with which it is associated at the same time. The 6^{th} house, it may be noted, is included both in the Upachaya and Dusthana houses. The 6^{th} house is, therefore, of a very elusive nature and to judge its significance correctly exercises to a very great

extent the discretion of the Astrologer. The 6th house improves its qualification if it finds itself associated with a good house. The planet A is said to be the dispositor of the Planet B if the Planet B happens to occupy the sign and the house owned by the Planet A.

Significator is the noun derived from the verb 'signify'. Thus the significator of occupation means something which signifies, indicates and represents the occupation and the planetary significator of occupation means the Planet which signifies and represents the occupation.

The Karka is the Sanskrit equivalent of the word "significator" to a certain extent. The Karka means many things more and one of them is meant to convey the sense which the word insignificator does. Regarding the friends and enemies among the Planets it may be asserted that the Planets also own natural friendship and enmity with each other. The Sun (Surya) and the Saturn (Shani) are enemies and so are the Mars (Mangal) and the Venus (Shukra). The Jupiter (Guru) and Mercury (Buddha) are also enemies to each other.

The Sun (Surya) is friendly to Mars (Mangal), the Venus (Shukra) to the Jupiter (Guru), the Mars (Mangal) to the Saturn (Shani), the Saturn (Shani) to the Venus (Shukra) and the Jupiter (Guru) to the Moon (Chandra).

The debilitation of a Planet stands cancelled if the lord of the sign the Planet in question occupies is in a Kendra from the Lagna or the Chandra-lagna.

The debilitation of a Planet also stands cancelled if the lord of the sign of exaltation of the said planet is in a Kendra from the Lagna or the Chandra-lagna.

The debilitation of a Planet stands cancelled also if its dispositor fully aspects the Planet in question. The debilitation of a Planet is cancelled if the lords of the signs of debilitation and exaltation of the Planet in question conjoin or oppose each other or if they are at a distance of 4 houses or 10 houses from each other.

The debilitation of a Planet stands cancelled also if the Planet in question is Retrograde, i.e., it is moving in the reverse direction. A Retrograde Planet is exhibited in the horoscope with the word R.

The Malefics are evil Planets or the Papa Grahas: They are the Mangal and the Shani. The Surya is also branded as a Papa graham. A Buddha associated with the Malefics is deemed a Papa Graha.

The Benefics are good Planets or the Shubha Grahas. They are the Guru and the Shukra. A Buddha associated with the Benefics is deemed a Shubha Graha.

Exaltation is a qualification. An exalted Planet or a Planet in exaltation is deemed strong.

Debilitation is a disqualification. A debilitated Planet or a Planet in its debilitation is deemed weak.

The 2^{nd}, 7^{th}, 8^{th} and the 12^{th} houses from the Lagna or the Chandra-lagna are called maraka places and the Dosha of a Planet ruling any one of the houses mentioned above is deemed serious.

Karmic Destiny

Among planetary Nodes, Moon's Nodes are most important the Moon being the closest light near the Earth. As the influence of the Moon is very strong in a natal chart, so the influence of Moon's Nodes is very important in the life of a soul.

The basic concept is that the Moon's Nodes work as a vacuum tube connecting the past Karmas with the present Destiny. In other words, Moon's Nodes bridge the gap between the previous form of soul to the present soul structure. Moon's Nodes also help to correlate the present soul structure with its possible connection to the future soul form. This automatically brings us to the Hindu concept of some form of reincarnation process. During the course of our visit to foreign countries to speak on Hindu Astrology, we found that more and more persons in the West started in believing the process of Reincarnation and Hindu Philosophy of life.

In Karmic Destiny, the first stage is to find out where Rahu and Ketu are placed in the natal chart by Signs and Houses and delineate them by taking into consideration the *elements* of Signs and Houses. Next we are to find the controlling planets (Planets ruling the signs occupied by Rahu and Ketu. The third stage is to see the aspects

between Rahu and Ketu with the natal planets. For conjunctions and opposition, we have the orb upto 10^0, but for other aspect, the orb is not allowed for more than one degree.

For illustration, let us study the following horoscope. The native's birth details are : Place of Birth : 77E30, 30N00, Day of Birth: Tuesday (In Hindu Astrology, day is from sunrise to sunrise. He was born on 10^{th} March 1920, before sunrise, so his day of birth will be Tuesday and not Wednesday), Date of Birth: 10^{th} March, 1920, Time of Birth : 4h 34m 38s a.m. I.S.T.

As a simple rule, Ketu tells us about our past Karmas brought in this incarnation and Rahu will tell how we are to redeem them. The redeeming network of Rahu consists of the Grand Trine houses that include the positions of Rahu in the natal chart. Grand Trines are : 1-5-9; 2-6-10; 3-7-11; and 4-8-12 houses. For example, if Rahu is in the 7^{th} house, its distribution network will consist of houses 3-7-11. The areas covered by Rahu are quite important in the Karmic growth during your life time.

Since Ketu has been assigned the responsibility of inlet of Karmas from the past life and Rahu is responsible for the redemption of past Karmas in this life, their location through the signs and houses in a birth chart will help us to understand more of Karmic Destiny in this life time. By knowing where the Nodes are in the natal chart, one can estimate a general Karmic attitude or function in one's life. Remember, this does not say what the whole life is going to be, but a general attitude that will guide the soul in this life.

Mer	Ket		
Sun	**Example Horoscope**		Jup
Asc Ven			
		Mon Mar Rah	Sat

In the example horoscope, Rahu is in the 10th house i.e., 2nd, 6th and 10th are the houses where the native needs the growth in this life time. To conclude, it is the position of Ketu (one incoming point) for the inlet of Karma, but it is the position of Rahu (three houses) for the distribution and utilization of past Karmas during our life time. In the illustration, the incoming point is the 4th house and he is to distribute and utilize the past Karmas through the 2nd, 6th and 10th house, during his life-time.

In our illustration, Rahu is in Libra in the 10th house which is the same as Ketu in Aries in the 4th house. In this case, past life Karmic energy (Ketu) is coming from the Fire (Aries) by sign position and water (4th house) element by house position. Karmic energy distribution (Rahu) is happening through Air (Libra) element by sign position and Earth (10th house) element by house position. Thus the basic Karmic energy will be from Fire Air (by signs) and Water-Earth (by houses). Here both the conversions are converging to the common boundary of Air Earth domain. If the native can bridge the gap between the interface of Air and Earth, the rest of the flow will be quite smooth. The Air levels is – Intellectuality and Communications, and the Earth level is – Practicality and Materialism.

One Node conversion (Fire-Air) is bringing higher knowledge into something logical that can be easily communicated. The other Node conversion (Water-Earth) is trying to convert understanding of feeling and sensitivity into practical – materialistic attitude. The Karmic process of this person is to learn to use his mind and intellect by planning a practical action which can provide him material significance. Remember that these elemental analysis will not tell us a life-long story but a path that is significant in the life of that person.

The native was given to the wet-nurse to the brought up as his mother was not keeping a good health at the time of his birth. After couple of years, when the wet-nurse brought him back, his mother refused to recognize him as her own child. Her arguments were that the wet-nurse had changed her baby with somebody's else. In his childhood, he suffered emotionally for want of love and affection from his parents. But Ketu is in Aries (Fire). This gave him tremendous amount of energy to fight his own way to establish his own individuality and it

was again Karmic. Had Ketu been in some other element i.e., Air or Water or Earth instead of Fire, his Karmic Destiny would have been totally different. Rahu will redeem his Karmic Destiny through 2-6-10 houses as stated earlier, through Air and Earth elements in this incarnation. During this time so far, he had to work very hard. Even today at this age of 59 years, he works for more than 12 hours a day. This is the 6th house affairs. Financially, (2nd house) he had never been well off except for a very short period in between. Vocation (10th house), he had changed as many as six professions so far. Air element – whatever work he did or doing at present in his life, he attained some sort of recognition and he is always a doer – practical (earth element).

Rahu in Libra and Ketu in Aries: Previous incarnation of this person was spent with a lot of physical actions, temper and aggression. He had, in that life, achieved and lost many things as he could not learn to understand the significance of balance. In this life time, he will definitely learn and be able to use the concept of balance as applied to 'soul growth'. Everything he undertakes in this life will have a definite sense of justice, priority and deeper significance. His diplomatic talents are well worth nothing in this life. He will achieve things without fighting for them and often other will surrender to him just by his senses and magnetism. Utilisation of mental energies is strongly noticed in this person in this life. Although he may not be after material success, he always manages to be in plentiful in that respect.

Rahu in the 10th and Ketu in the 4th : This condition often signifies stronger success in the profession or career area. However, some drawbacks are noticed in the home affairs. Here, the individual converts all the domestic energies into professional direction. Thus, satisfactions and fulfillments through the home are fairly low for him. His individuality and strong ego are worth noticing. Often difficulties during childhood brings about a distorted mother/father complex to him. He is a lot closer to his father than to the mother. However, some of the hostilities or lack of mother element is due to recent past life complications with her. Sensitivity and emotionalism is something he has to overcome and show an image of tough practicality in this life. His first half of life is not very enjoyable as compared to the second half of life.

Astrology and the Doctrine of Karma

Grief is the substance of which life is made of. Everywhere one looks, one sees people unhappy for various reasons. Separation from near and dear ones, disease, debts, poverty persecution of any one of many other things keep people in distress. People often wonder why they are the victims of a cruel and merciless fate when they, seemingly, have done no wrong. Good people seem to suffer much more than bad people. Morality becomes irrelevant because of the purposelessness and unfairness of life. And the universe becomes nothing more than an aimless chaos.

The ancient Maharishis speculated long and deep on this dichotomy of suffering and happiness seemingly happening at random, and came up with the idea of Karma. They defined Karma as the energy generated by the summation of all our physical, mental and spiritual actions. And that all our unhappiness or happiness was nothing but an expression of this Karmic energy.

Sage Kapila elaborated further. He said : "Man's existence is a Karmic repetition of his previous existences and his present existence is but a link in the chain of eternal existences connecting the past with the future." Einstein echoed this when he said that time ultimately wrapped around itself causing a finite infinity – a meeting of the Kaiplarian past with the future. Was there any escape from the shackles of space and time or was man doomed to cycle through eternity in this way ? The Maharishis answered this question with yes. And that was when past, present and future blended together to annihilate space and time – an Einsteinan $E = mc^2$ as it were. The goal, therefore, of all Hindu philosophy was to find a way to go beyond the confines of space and time and thus overcome Karma.

Karma theory teaches us that the soul enters the life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, nor a mere cohesion of atomic forces into a brief personality soon to disintegrate again into the elements, but that it is inscribed with ancestral histories, some like the present

scene the most of them unlike it and stretching back into, remotest past. These inscriptions are generally undecipherable, save as revealed in their moulding influence upon the new career, but like the invisible photographic images made by the Sun of all it sees; when they are properly developed in the laboratory of consciousness, they will be distinctly displayed.

The current phase of life will also be stored away in the secret vaults of memory for its unconscious effect upon ensuing lives. All the qualities we now possess in body, mind and should result from our use of ancient opportunities. We are indeed the heirs of all the ages. For these conditions accrue from distant causes endangered by our older selves, and the future flows by the divine law of cause and effect (Karma) from the gathered momentum of our past impetuses. There is no favouritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions.

The wealthy sluggard may be the beggar of the next life, and the industrious worker of the present is sowing the seeds of greatness. Suffering, bravely endured now, will produce a treasure of patience and fortitude in another life, hardships will give rise to strength, self denial must develop the will, tastes cultivated in this existence will somehow bear fruit in coming ones and acquired energies will assert themselves whenever they can by the *less parsimonies* upon which the principles of physics are based. *Vice versa*, the unconscious habits, the uncontrollable impulses, the peculiar tendencies, the favourite pursuits, and the soul-stirring friendships of the present descend from far-reaching previous activities.

Overcoming Karma meant understanding it. And to simplify the problem they identified three categories of Karma, viz., (a) Sanchita, (b) Prarabdha and (c) Agami.

Sanchita is the accumulated Karma that is latent and will fructify in a future life. Prarabdha is the operative part of Karma comprised of thoughts, words and deeds whose seed has already germinated and whose machinery has been set in motion for fruition in this life. Agami is the Karma that will be done in future.

Karma then is nothing but what we have done, are doing and will do in future and we have to enjoy or suffer appropriate Karmic results. A horoscope only indicates the result of our past Karma. As Sri Yukteswar, the guru of Swami Yogananda, said, "A horoscope is a portrait revealing an individual's unalterable past and his probable future." By referring to astrology both as Hora-Sastra (the science of time) and as Jyotisha (the science of light) the Maharishis recognized that astrology was the only science capable of uniting time and energy.

The Law of Karma provides a graded sanction or reason for right living. It proves that men are in essence one, and that any deed which hurts one's neighbourhood or the commonweal is an injury to oneself. Above all, it reveals a plane of consciousness where right becomes the inmost law of being and a man does right not because it pays or because it avoids self-injury, but because, beyond all argument, he must. Karma destroys the cause of envy and the consequent ill-will. It removes impatience. It largely removes the fear of death for which there is the inner conviction of rebirth and by the law of affinity re-union with those one loves., why worry.

The belief in the theory of Karma and reincarnation scattered through the philosophical writings of India reproduce the scientific theories of the involution and evolution of the elements. The swarming millions of India have made the thought 'the soul is older than body' the foundation of their enormous achievements in Government, philosophy, architecture and poetry. Throughout the East, it is the great central thought. It is no more superstition of the ignorant masses. It is the chief principle of Hindu metaphysics – the basis of all their inspired books. Such a horary philosophy, held by the venerable authority of the ages, ruling from the beginning of time the bulk of the world's thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study.

If Karma is an invariable law of cause and effect, what would it benefit a man to know his unalterable future ? What sin could attach to a person who was just an automation responding to an omnipotent energy ? The ancient sages foresaw these questions and they did not want people to hide from their responsibilities under the pretext of powerlessness. One of them, sage Badarayana, thundered in his *Brahma-Sutras*, which says : "When Brahman is realized destruction of previous

and future sins occurs" and again "good deeds cease to affect the knower of Brahman."

So here was a very out. The realization of God dispelled Karma, so on fatalism was implied. Man was master of his destiny. Then how was it saints like Sri Ramana Maharishi – saints who had realized God-suffered from diseases like cancer ? The answer was again given in the *Brahma-Sutra* which says, "But of his former action (good or bad) only those which have not begun to yield results are destroyed by knowledge." Thus it was clearly stated that only Sanchita and Agami Karmas could be destroyed by God-realisation. In this sense Prarabdha can only be destroyed by being worked out. As long as the momentum of Prarabdha Karma exists a knower of Brahman has to be in the body. The *Brahma-Sutras* explicitly says this: ...Ultimately having exhausted his Prarabdha by enjoyment (of good and evil) he becomes one with god.

Thus the sages never implied fatalism. Prayaschitta was always emphasized. When Parasara suggested remedial measures in the *Brihat Parasara Hora* he was clearly stating that Sanchita and Agami Karmas could be neutralised but Prarabdha had to be endured.

With the help of astrology, therefore, one can see, albeit sketchily, what one has to endure and what one can overcome instead of either frustrating attempts to change the unchangeable or a sink-back into utter defeatism one can make an intelligent assessment of what the future holds or is likely to hold and take steps to properly handle oncoming situations.

The major Karmic indicators are Saturn, Rahu and Mars. Intense Prarabdha Karma is shown when they afflict the Moon or Mercury. Most Karmic problems are self-caused by errors in judgment and this was recognized even in the *Mahabharata* where Sanjaya tells Dhritarashtra that Karma destroys a man's judgment and makes him act madly to his own ruin. Saturn's afflictions are not as bad as Rahu's or Mars's. For example a Saturn-Moon association in a horoscope is indicative of an unhappy childhood and a lot of mental agony caused by people close to him. But if there is an aspect by benefic, preferably Jupiter, the individual not only overcomes all his problems but develops tremendous wisdom as he grows older.

A Rahu-Moon association on the other hand is more problematic. Phobias developed in childhood (as a result of past Karma), plague one all through life. Wrong mental habits of previous lives channel deep grooves in the consciousness of the person that it would be seemingly impossible for him to get hold of his thinking. In watery signs there is emotional insecurity and attempts to get love and affection would be by trying to attract as much attention as possible. In intellectual signs there is normally a razor-sharp intellect but the person will be lacking in the ability to understand and appreciate other people's emotions. In earthy signs a Rahu-Moon conjunction (or opposition) leads to a tremendous lust for either earning money or achieving power. In fiery signs there is dissatisfaction with everything and everybody that life becomes unbearable. Beneficial aspects, preferably Jupiter's trinal aspect, point to a spiritual awakening and consequent release of the mind from its deep rooted phobias and complexes. Meditation, japa and pranayama would help in catalyzing this spiritual awakening.

A Moon-Mars association gives a restless mind, a sharp temper and problems arising there from. The pain caused by this inner restlessness is one that only the afflicted person can understand. Benefic aspects suggest that with appropriate remedial measures this restlessness can be channeled into constructive actions. Bad aspects on the other hand would immobilize a person with false fears.

It is thus that major Karmic afflictions affect the mind and then the mind destroys the person. In Karmic astrology the study of the 5th house is as important as the study of the Moon. Interestingly enough the 5th house is not only the sign ruling the intellect but also the "Poorva-punyasthana". In a way it symbolizes a person's animal impulses (or the momentum of the Karma brought with him) – things that one would enjoy doing most or would gravitate to if he were not restrained by social, moral and spiritual considerations. Evil planets in the 5th can give extremely dangerous thoughts which would break out into forbidden action in the absence of a good, strong 9th house.

Consider, for example, an individual with Mars in the 5th house. In the undeveloped case (that is in the absence of benefic aspects or associations) the person feels frustrated because constantly feels he should be doing something other than what he is. There is, further, a

lack of willingness to learn because of feelings of superiority. The native can overcome this Karma by reviewing his thinking and realizing how all his discontent is caused by himself. And that his superiority complex does nothing useful. Contrast this with the situation of Saturn in the 5th house. This is a specially strong indication of intense Prarabdha Karma. The person has to shoulder tremendous responsibility but he always seeks to escape from it. It is as if the more freedom he seeks, the more responsibility he gets. The Karmic lesson in this case is to realize that the person is destined to shoulder responsibility and there is no getting away from it. Thus realization would enable the person to find joy in doing his duty.

Final liberation is one of the things that is extremely difficult to prognosticate. Varaha Mihira mentions Jupiter's exaltation or situation in Pisces as one of the indications of Moksha. Another combination pointing to the same result is the situation of all planets in Jupiter's amas. These are by no means exhaustive. We can only conclude that since "self knowledge" leads to liberation and since no planet indicates wisdom more than Jupiter a *sine-quo-non* for God-realisation is the presence of a strong, well placed and unafflicted Jupiter in a horoscope. That is, Jupiter's aspect is considered as a saving grace capable of warding off all evil.

There are various other Karmic indicators, too numerous even to list. But suffice it to say that Saturn is the planet of fate which sets definite bounds to our efforts and that Jupiter is the planet of good fortune not clearly attributable to merit or luck.

Astrology and Karma are therefore inter-related. Astrology reveals the consequence of our actions which we do not remember in this life and are untraceable in this birth. The result of our unknown actions is what we call 'fate' or *adrishta*. The law of Karma therefore indicates cause and effect relationship.

Thus astrology can be a valuable aid in not only knowing our past Karma and its present implications but also a guide in achieving final liberation. The charge of astrology being fatalistics is an ill-founded charge which has neither scriptural nor scientific sanction behind it. We can only conclude that astrology as Jyotisha (the science of electromagnetic energy) and as Hora Sastra (the science of time) is the only tool that man has for understanding himself in this four dimensional universe.

Why Yogas (Special Combinations) Fail?

Of all the beneficial Yogas, Gajakesari finds a prominent place in ancient astrological chronicles It has been highly extolled by our Rishis and Munis. *Brihat Samhita, Brihat Jataka, Phaladeepika, Uttarakalamrita*—all are praise for this "extraordinary Yoga". And there is no gainsaying the fact that Gajakesari has certainly served as a backbone in many a successful nativity. Varaha Mihira, the celebrated author of *Brihat Samhita*, says that this Yoga is caused by Jupiter and the Moon being disposed in mutual Kendras as a result of which one gets "respect from relations, constructs buildings and has lasting fame". The founding father of astrology, Parasara, goes a step further and gives a somewhat different but elaborate definition of the Yoga. According to him "Jupiter in a Kendra from the ascendant or the Moon aspected by or associated with benefics, not combust and not occupying a debilitated or inimical place, gives rise to Gajakesari Yoga". Result: "...endowed with magnetic appearance and high character, wealthy, intellectual and favourite or rulers..." Mark Parasara's words "Jupiter in a Kendra from the ascendant or the Moon aspected by the or associated with benefics, not combust and not inimical..." Gajakesari is supposed to give long life and bestow all that is good of the material and the spiritual world.

Certainly this Yoga must prove beneficial as Jupiter represents all that is good in and beyond this world. So is the Moon, another natural benefic. "Jupiter, the divine planet, is the symbol of a realm of human experiences which take individualized conscience away from the problems of one's own self Jupiter is the planet for extending one's personality to great causes and organizations, natural, cultural, social and religious..." (Jyotish *Mahachayan)*.

Dr. B. V. Raman, the doyen of modern astrology, is of the opinion that Gajakesari, caused from Chandra Lagna (natal Moon), is more powerful than the one obtaining from Janma Lagna (ascendant), In one of his masterly articles, he has said: "...Though according to Parasara, Gajakesari could be caused by Jupiter occupying a Kendra either from the ascendant or the Moon, but we are of the view that more lasting effects..." True. Chandra Lagna has added importance in Hindu Astrology, and this is one of the reasons why transit of planets Kesari is counted from the Moon alone and never from Lagna. It seems the advice of the

founding father has fallen on deaf ears and Varaha Mihira's utterances are given credence.

There is another Yoga, caused again, by two natural benefics Jupiter and the Moon and this goes under the name of Sakata Yoga. This Yoga has been condemned by the ancient as well as modern savants The Moon 6th/8th (Shadashtaka)or 1st/12th (Dwi-Dwadash Dosha) with mighty Jupiter is said to produce this Yoga. As the name implies, Sakata means "immense troubles and tortures, failures, set-backs, ups and downs, misery, misfortune, anxiety, etc."

There is yet another combination which too has been criticized bitterly. It is the association of the Moon with malefics such as Saturn, the Dragons, the Sun or Mars. Under this combination, it is said, only cheats and cut-throats are produced.

However, the facts are otherwise. It has been observed that sometimes nativities with Gajakesari Yoga have lagged behind and persons with Sakata Yoga or the Moon under malefic pressure have marched headlong in life. Finger through *Notable Horoscopes* of Dr. B. V. Raman and you will be surprised to see numerous celebrities with Sakata Yoga. True, the condition of planets responsible for causing Sakata Yoga may be somewhat different in Navamsa and other charts. But, Sakata Yoga is glaring in the birth chart.

A Delhi-based astrologer of international fame told me the other day (of course, in a lighter vein) that he has found Gajakesari Yoga generally in the birth charts of rickshaw pullers. I have found it in the horoscopes of taxi drivers also.

The sevants claim that Gajakesari Yoga in birth chart is capable of lifting a person from scratch to sky. "It sweep away all that is bad in a horoscope. How is it then that it has failed miserably in many cases as explained below. On the other hand, it is emphasized that one with Sakata Yoga if born in a high family will have to take out his days miserably. Interestingly, there are several eminent personalities with glaring Sakata Yoga in birth chart who have enjoyed from cradle to the grave the very best of both the worlds. Gajakesari has failed miserably whereas Sakata has ruled the roost.

It is not my intention to underestimate the hard labour and intuition of our revered masters. But, certainly something is wrong somewhere. May be we are not able to understand the language of our ancestors or, we interpret them unintelligently.

Perhaps what the visionaries of yore meant was that Yogas of birth chart should be confirmed with the Yogas in shadvargas especially with Navamsa – the king of all charts. But, generally we fail to do it.

Now, let us analyse unbiasedly the horoscope of Pt. Nehru (14-11-1889). Was his contribution less than anyone ? Wasn't he popular and successful ? There is glaring Sakata Yoga in his birth chart. He had complete Kalasarpa Yoga also. Then how is it that he rose to such great eminence ? If we are to believe Sakata Yoga then he should not have gone so high. Besides, these unfavourable Yogas, Nehru's nativity had Malva Yoga too with retrograde Saturn (equivalent to exaltation) and Mars pow erfully posited in the 3rd house.

Take the case of indomitable Sardar Vallabhbhai Patel (31-10-1875). This too contains Sakata Yoga. In addition, two great luminaries, the Sun and the Moon are in debilitation. Jupiter though in Kendra (angle) from the ascendant is associated with malefics – a debilitated planet, and the whole combination in the 7th house is under the 10th aspect of Saturn. Kalasarpa Yoga is also present. With such a so-called bad combination, the Sardar rose so high. Perhaps, no one has beaten his record, so far as his courage and principles are concerned. Mark Sasa, Ruchaka and Malva Yogas with Budha-Aditya and Raja Yoga

Study the birth chart of Aurobindo Ghosh (15-8-1872). Here also Sakata Yoga is visible. Mars is in debilitation. Kalasarpa Yoga, in part, is present. (Two planets are out of Rahu-Ketu range). Side by side, there are Neechbhangas and Vipareeta Raja Yogas as well. There is Saturn-Moon conjunction too.

In the birth chart of great Russian leader, Marshal Stalin (21-12-1879), Jupiter is in Aquarius and the Moon in Pisces and Pisces is Lagna (like Ghosh) and it is again a case of Sakata Yoga. However, Mars and Venus are swakshetri (in their own houses) whereas Jupiter-Saturn give rise to Parivartana Yoga. Saturn-Moon conjunction is in Lagna itself and the Sun is in the 10th, hose of fiery Sagittarius. In present Russia,

perhaps none has so far reached upto Stalin's stature and status and Russians certainly owe much to his able and timely leadership.

Great warriors like Chhatrapati Shivaji and Maharana Pratap had Sakata Yogas in their birth charts.

Sakata Yoga is also glaring in the horoscopes of Yoganand (5-1-1893), Sankaracharya of Sringeri (13-11-1917), Satya Sai Baba (23-11-1926), Pt. Gopi Krishna (31-5-1903). Morarji Desai and many other eminent personalities on whom greatness was not thrust, but who attained it by dint of their hard efforts and merit. Certainly, Sakata Yoga has not overtaken them.

Readers may be surprised to learn that avatars like Ganesha had Sakata Yoga glaring in his birth chart. Jesus Christ too had it. Among others, matinee idol Raj Kapoor, his actor-brother Shashi Kapoor and Devanand were born with Sakata Yoga in their birth charts.

Likewise, Gajakesari Yoga is also glaring in the birth charts of some avatars and noblemen. Rama, and his younger brother, Bharata, Ravana, Budha, Guru Nanak, Harishchandra, Alexandar, Madan Mohan Malaviya, Subhas Chandra Bose, Lokmanya Balgangadhar Tilak, former US Presidents, Eisenhower, Kennedy and Ford; Sheikh Mujib of Bangla Desh, Queen Elizabeth (II), Hitler, and noted film artists including Madhubala, Nalini Jayant and Nirupa Roy have Gajakesari Yoga in their birth charts.

This extraordinary Yoga is also visible in the nativity of Mahatma Gandhi (2-10-1869), Dr. Rajendra Prasad (3-12-1884), Cromwell (5-5-1599), Queen Victoria (24-5-1819), Poet Tennyson (6-8-1809), George Bernard Shah (26-7-1856), Dr. Martin Luthar King Jr. (15-1-1929) and Einstein (14-3-1879). Einstein had Jnana Yoga too which mainly was responsible for his greatness.

Lord Krishna had Saturn-Moon conjunction in Lagna which falls on Taurus. So is the case with Ravana who had Libra ascendant with Saturn-Moon there. Founder of Pakistan, Jinnah, was born in Aquarius Lagna with Saturn-Rahu in Lagna and the Moon in Pisces. Many more old horoscopes are available to show the trick of Gajakesari and Sakata Yogas.

Predictive astrology is not as easy as it seems to be. It requires labour and tapasya of many decades. Birth chart is often deceptive. It

needs a thorough probing. Yogas obtaining in the birth chart may be defunct in the subsequent charts may be defunct in the subsequent charts (shadvargas) especially Navamsa. Only those Yogas of the birth chart will give fruits which have potential in Navamsa too. Otherwise, they are good for nothing Gajakesari will never work if the planets responsible for its formation are not powerful enough in Navamsa. So is the case with Sakata. Sakata Yoga will never harm if it is not repeated in Navamsa. For example, Gajakesari is formed in the birth chart but in Navamsa, the contributors, the Moon and Jupiter, are in debilitated or unfriendly signs, the Yoga will not function. If the nativities with Gajakesari Yoga quoted in the article have succeeded well, it means that the planets responsible for its formation did not lose power in shadvargas or at least Navamsa. Similarly, if the persons with Sakata Yoga have gone up, this means that in Navamsa this Yoga got nullified and in its place, yet another powerful Yoga got generated. Sometimes, good or bad Yogas in Navamsa are more powerful than the ones in birth chart. Again, it is stated that the birth chart is deceptive and predictions based on birth chart alone may not hit the target. To see the strength of any Yoga, birth chart and Navamsa should be consulted.

Apart from Gajakesari, the Yogas that work wonders are Amala and Pancha Mahapurusha Yogas. The former is generated when there is a benefic in the 10th house from the ascendant. In this particular case, the Sun is taken as a benefic and his occupation of the 10th house is said to be highly auspicious for material and spiritual gains. Then there is Dharma Karma Yoga which comes into being as a result of the conjunction of the lords of the 9th and the 10th in the 10th house itself from the ascendant. Nativities with these Yogas are bound to rise higher – again subject to condition that the contributing planets do not lose power in Navamsa.

When Jupiter and the Moon are in trinal aspect with each other, Navapanchama Yoga is caused. It is perhaps more powerful than Gajakesari. For, the Moon gets the full aspect of Jupiter in this formation. The finest instances of this Yoga can be seen in the birth charts of Paramahamsa Ramakrishna (Aquarius Lagna), the Moon there and Jupiter in Gemini; and Rabindra Nath Tagore born with Pisces ascendant, the Moon in Lagna and exalted Jupiter in the 5th house.

There is nothing to be afraid of the Moon's conjunction with malefics especially Saturn or the Dragons. On the other hand, nativities with this combination either in birth chart or in Navamsa have registered great progress. The Moon-Rahu, or the Moon-Saturn conjunction or if the Dragon or Saturn is behind the Moon by one Rasi, it is wonderful for spiritual gains. In the case of conjunction, malefics should preferably be behind the Moon longitudinally. Ramana Maharishi, Satya Sai Baba and Mahatma Gandhi have the Moon-Dragon conjunction. Dr. Rajendra Prasad, Aurobindo Ghosh and Marshal Stalin have the Moon-Saturn association. Jimmy Carter has Libra ascendant and Saturn-Moon conjunction is glaring in Lagna. Luckily, Saturn is longitudinally 6° behind the Moon. Ketu and Rahu behind the Moon in the 12th house whereas Sun, behind the debilitated Moon. Numerous notable horoscopes can be quoted to prove that natural malefics especially the Dragons and Saturn behind the Moon by one Rasi, or in conjunction with the Moon – preferably with lesser longitude than Moon – subscribe to one's material and spiritual progress.

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Chapter 02

Profession and Planets

Planets, Signs, Houses and Profession

In this chapter we will discuss different professions ruled by different signs, planets and houses. It is a combined effect of these which shows the profession a person is likely to take. For judging a native's profession, his acumen has to be judged from the entire horoscope and not only the tenth house. Tenth house is chiefly responsible for a native's choice of vocation but it is very important to judge the ascendant and also different combinations present in a horoscope. It is horoscope in its entirely alongwith the running Dasa periods which show a native's profession.

Element and Profession

In the previous we have already discussed that there are five elements, i.e. Earthy, Airy, Fiery, Watery and Ether. Out of these only four rule different signs, as follows :-

Fiery	Aries	Leo	Sagittarius
Earthy	Taurus	Virgo	Capricorn
Airy	Gemini	Libra	Aquarius
Watery	Cancer	Scorpio	Pisces

I am describing the type of profession a native is likely to take if a certain element is dominant in his horoscope.

FIERY SIGNS: Fiery signs give vitality and energy to a native. Such natives are go getters and are never happy working under someone and like to be in a position of authority. It also shows ingenuity and originality. The natives in whose horoscope these signs dominate tend to take up profession connected with fire and metals. They make good soldiers and engineers. They can also be excellent surgeons. As fiery signs denote spirit of adventurism, these also denote mountaineers, explorers and similar professions. Usually if in a horoscope fiery sign dominates the native will be an engineer, mechanic, solder, smith, barber, butcher, surgeon, explorers, politicians, trade union leaders, professions which deal with engines and automobiles and such similar profession.

Illustration 1. Chay Blyth – born on May 14, 1940 at 04.30 BST. Hawick, 55N25, 2W48.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	0-11-19	(4)	Sun	0-29-59	(9)
Moon	3-18-22	(9)	Mars	2-04-38	(8)
Merc	0-20-42	(7)	Jup	0-06-32	(2)
Venus	2-12-06	(10)	Sat	0-13-56	(5)
Rahu	5-25-26	(5)	M. C.	9-03-59	

B.O.D. Mer 14Y-9M-27D

Janma Nakshatra-Aslesha

Rasi Chart

Ket
Ven Mar 2 3
Sun Mer Jup Sat
12 11
1
Mon 4 10
7
5 6
9 8
Rah

Ket	Asc Sun Mer Jup Sat		Ven Mar
	Rasi Chart		Mon
			Rah

Note: In Chalit Chakra Sun moves to the second house, Rahu to the sixth house and Ketu to the 12th house.

Analysis: Clay Blyth, an adventurer, first came into limelight when he and another person, rowed the Atlantic in an open boat. He later on undertook many more dangerous voyages, the most daring of which was his non-stop voyage around the world the 'wrong way'. That is, he sailed against prevailing winds and currents.

Fiery sign Aries rises with four planets in it including an exalted Sun and a debilitated Saturn, which is the lord of the 10th house. Tenth lord being debilitated and in a moveable sign did not let him have a stable career. Strong influence of fiery sign gives him a spirit of adventurism. His Moon, ruling the mind, is in a moveable sign which makes him very restless and he likes to be on the move. Fiery signs being dominant gives him courage to withstand and endure physical sufferings. His spirit is independent and Sun, Saturn, Jupiter and Mercury in ascendant and that also in a fiery sign indicate the native, as a temperament, is individualistic and cannot work under someone. Here, ascendant lord Mars in the third house along with second lord Venus and aspected by the 11th lord Saturn gives a Dhana Yoga which enables him to raise funds for his Voyages.

In this horoscope 10th lord Saturn is in Bharani a fiery Nakshatra, further indicating the type of career the native will have.

EARTHY SIGNS: Earthy sign denote stability. These make a native practical, methodical, preserving and prudent in his action. These people are best suited for administrative jobs. They make good bureaucrats. As businessmen they tend to make money in property, cement, agriculture, mining works, where the nature of job is directly connected with earth.

Earthy signs govern professions such as administration, civil service, economics, property, buildings, agriculture, mining, food items coming directly from earth, furniture and other wood or timber related business. If connected with Rahu, Ketu, Saturn or Mars, they make good civil Engineers.

Illustration 2. Male born on December 12, 1952 at 23:16 hours (IST) at 11N05, 77E20.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	4-12-04	(4)	Sun	7-27-28	(12)
Moon	6-03-08	(7)	Mars	9-22-48	(4)
Mer	7-07-37	(6)	Jup (R)	0-18-41	(6)
Venus	9-09-09	(12)	Sat	6-02-07	(7)
Rahu	9-21-53	(4)	M. C.	1-13-49	

B.O.D. Mars 1Y-10M-8D

Janma Nakshatra : Chitra

Rasi Chart

Ket
6
4
Mon Sat
7
3
Mer Sun
5
8
2
11
9
1 Jup
10
12
Mar
Rah Ven

	Jup		
	Rasi Chart		Ket
Mar Rah Ven			Asc
	Mer Sun	Mon Sat	

Note: There is no change in the Chalit Chakra.

In this horoscope the tenth house is Taurus an earthy sign. The lord of the tenth is Venus which is also in an earthy sign i.e. Capricorn. Mars and Rahu are also in Capricorn. The native is a successful timber merchant. His line of business is very clear from his horoscope. As to why he is so successful, can be seen from various Raja-Yogas and Dhana-Yogas present in the horoscope. This has been discussed in detail in chapter dealing with ups and downs in career.

AIRY SIGNS: Airy signs denote intellectuals. It gives intuition. These people make good astrologers, advisors, lawyers, scientists etc. These people besides being intelligent and intuitive are also practical. They are able to put their genius to an advantageous use. Airy sign dominant shows literary pursuits and originality. They are talented, refined and charitable. Great humanitarian missions are undertaken often by natives in whose horoscopes airy sign dominates. They are often full of anger and take up a mission in life with obsession and jeal. The natives achieve their mission in life with single minded devotion and obsession and extreme hardwork.

These signs denote such professions as philanthropists, writers, authors, accountants, bookkeepers, poets, lawyers, lecturers, scientists, pilots, aviators astrologers, philosophers intellectuals, advisors of all kinds such as management consultants etc.

Illustration 3. Shri L. D. Madan born on Sept. 6, 1924.

Rasi Chart

Jup Mon 8
9
Sat 7
Mer (R) 6
5 Sun
Ket 10
1
4 Ven Rah
Mar (R) 11
12
2
3

Mar (R)	**Rasi Chart**		Ven Rah
Ket			Sun
	Jup Mon	Asc Sat	Mer (R)

In this horoscope an Airy sign rises with an exalted fifth lord Saturn. Saturn is also a Yogakaraka, and it being involved in a strong Sasa Mahapurush Yoga. Lord of fifth rules intuition. Here fifth is an airy sign and its lord is strong in another airy sign. This has made him the greatest astrologer of our times with thousands of correct printed world predictions. Jupiter and Moon in a watery sign make him creative. Strong

airy signs make him intuitive and he is able to put his creative ability to positive use. No doubt, he is able to make hundreds of correct world predictions every month in his astrological journal. 'The Babaji'.

WATERY SIGNS: These people live more in a mental plane than physical. They are thinkers and creative. Such people make good artists and philosophers. It shows occult tendencies. Such people are very emotional and passionate.

These people have tendency to put on weight. They make many friends and are learned. Therefore, they are good in marketing and public relations job. The airy and watery signs indicate intellect. But airy signs denote intuition and practicality. Watery sign denote creative nature.

Professions indicated by watery signs are sailors, wine merchants, shipping business, merchant navy, marine engineers. Such natives deal in chemicals, petroleum and all sorts of liquids. They make good thinkers, philosophers and artists. They also engage in professions connected with dairy farming, food, underwater mining and fishing.

Illustration 4. C. G. Jung born on July 26, 1875 at 19:32 (LMT) at Kesswil 47N36, 9E19.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	9-09-37	(12)	Sun	3-11-12	(7)
Moon	0-23-12	(8)	Mars	7-29-14	(12)
Mer	2-21-40	(1)	Jup	6-01-37	(7)
Venus	2-25-24	(2)	Sat (R)	10-02-27	(7)
Rahu	11-19-36	(o)	M. C.	7-07-09	

B.O.D. Venus: 4Y-10M-8D

Janma Nakshatra : Bharani

Rasi Chart

Sat
11
Rah 12
9
8 Mar
10
Mon 1
7 Jup
4
2
3
Sun
6 Ket
5
Mer Ven

Rah	Mon		Mer Ven
Sat	**Rasi Chart**		Sun
Asc			
	Mar	Jup	Ket

Note: In Chalit Chakra Jupiter moves to the 11th house. In this Rasi Chart the tenth lord is in an airy sign with Budhikaraka Mercury. But, if we look at the Chalit Chara, Bhava-Madhya (cusp) of the 10th house falls in Scorpio. Its lord is in a watery sign. Sun, ruling the soul, is also in watery sign. Ascendant lord is in an airy sign. All these show his intellectual, intuitive, thinking and creative side. C. G. Jung, as we all know, was a psychologist, a sage, a thinker, a philosopher who lived more in a mental world than the physical one.

Illustration 5. Male born on June 6, 1971 at 6:30 A.M. at Delhi.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	2-08-59	(9)	Sun	1-24-06	(5)
Moon	7-24-35	(11)	Mars	9-22-31	(4)
Mer	1-09-51	(12)	Jup (R)	7-06-01	(5)
Venus	1-02-36	(10)	Sat	1-05-35	(11)
Rahu	9-24-04	(5)	M. C.	10-24-33	

B.O.D. Mer: 6Y-10M-18D

Janma Nakshatra: Jyeshtha

Rasi Chart

Ket
Sun Sat Me Ve
4
2
5
1
3
6
12
9
7
11
8
10
Mon Jup (R)
Mar Rah

		Sun Sat Me Ve	Asc
	Rasi Chart		Ket
Mar Rah			
	Mon Jup (R)		

Note: In Chalit charka, Sun moves to the ascendant, Ketu to the third house, Moon to 7th house and Mars and Rahu move to the 9th house.

In this horoscope 10th house is Pisces a watery sign and 10th lord is in Scorpio, a watery sign, along with Moon, a watery planet. The native is owner of four petrol pumps and a wax refinery. Watery signs and Moon rule Chemicals. Watery planets, Moon and Venus rule all liquids. In this horoscope dominance of watery signs shows business connected with liquid chemicals, petroleum, wax etc.

Quality of Signs and Profession

The Hindu astrology signs are classified as follows, on basis of their quality :

(i) Moveable (Rajasic): Aries, Cancer, Libra, Capricorn. (ii) Fixed (Tamasic) : Taurus, Leo, Scorpio, Aquarius (iii) Dual (Satwic): Gemini, Virgo, Sagittarius, Pisces.

Moveable Signs show movement, enthusiasm, travels and change. They are angry and bring change with their determination and forcefulness. These natives are explorers, travelers, commandoes, sportsmen, marketing professional and similar professions.

Fixed Signs show static nature and maintenance of status quo. It gives stamina and persistence. But often signifies decay, laziness and stubbornness. These natives are best suited for such profession which

require authority, routine clerical jobs and where there is little change in day to day affairs. It has been seen that Moon, ascendant lord and the 10^{th} lord afflicted in fixed signs often produces criminals.

Dual Signs are fluctuating in their decisions. They find it difficult to take quick decisions and often procrastinate. But these people make intellectuals, passionate, caring and versatile. These people make good clerks, teachers, proof readers, middle men, brokers, writers, accountants, cashiers etc.

According sage Parasara, if all planets are in moveable sign it is caused **Rajju Yoga.** If they are in fixed sign, then it is called **Musala Yoga** and if all the planets are in dual signs then it is **Nala Yoga.**

Rajju Yoga gives tendency towards traveling, wandering and gives gains from foreign lands. He will be ruthless and single minded, when it will come to getting to the goal. He gets his work done from others by his wit and charming nature.

Musala Yoga gives tendency towards acquiring knowledge. He is well respected and honoured for his knowledge and often these people make money due to their 'social contacts'. That is they are close to ministers, civil servants and people in high positions and are able to exploit their closeness to the hilt for monetary gains.

Nala Yoga makes a native a skilful artist. They like to accumulate money and often gain through help from their relatives. They like to enjoy life. They often take up too many jobs at one time and may be rolling stones and have to guard against this tendency.

Signs and Profession

Below are given occupation governed by different signs and also the general characteristic of each sign:

Aries. Aries signifies leadership and dominance. The native has round eyes, weak knees and is of aggressive temperament.

The occupations governed by Aries are military men, surgeons, dentists, carpenters, mechanics, hair dressers, assayers, army officers, policemen, butchers, dacoits, announcers, workers in iron, steel and metal, firemen, guards, wrestlers, industrialist, workers in brick kilns etc.

Taurus: These native have big face. They like company of women whose age is considerably less than their own age. They are usually of sacrificing and forgiving nature and are capable of enduring hardships and physical sufferings.

The occupations governed by Taurus are agriculture related, cement, property, luxury goods, furs, cosmetics and jewel trade, bankers, brokers, cashiers, gamblers, gardeners, nursery owners, music, actors, those connected with entertainment and amusement industry, tailors, revenue officials etc. They also deal in flowers, milk, land in any manner, sugar, cotton and similar professions.

Gemini: These natives have black eyes, curly hair, prominent nose and thick neck. They have many friends. They are very versatile and usually make a mark in two fields. They are intelligent and very intuitive. They are fond of music and dancing but usually prefer to remain indoors.

Gemini indicates such profession as connected with literary field, communication, Journalism, marketing, teachers, journalists, doctors, healers, accountants, book-keepers, representatives, agents, solicitors, postal employees, photographers, rail and air transport connected professions, diplomats, secretaries, personal assistants, tutors and translators. Gemini also gives proficiency in logic and mathematics.

Cancer: The native is henpecked, has thick neck and likes socializing. They have thick waist and are short statured. They are intelligent and love watery sports like swimming, diving etc. They walk fast.

The vocations indicated by Cancer are fishing, naval officers, marine engineers, marine officials, merchant navy, nurses, interior decorators, home furnishings, home appliances, caterers, owners of restaurants, matrons, historians, explorers, shipping departments, preachers, petroleum and chemical industry.

Leo: It gives reddish eyes, large chin and broad face. They are arrogant, courageous, valiant, stubborn and firm minded. They like travel in forests and hills. Leo natives are usually short tempered.

This sign gives civil servants, politicians, ministers, connected with government in any manner, speculators, musicians, theatre owners, C.E.O. of large enterprises, soldiers, auditors, ambassadors, agriculturists and professions related to earth or land.

Virgo: The native are truthful, soft spoken and have a charming personality. They are very learned and possess encyclopedic knowledge. Their shoulders are drooping. They are also bashful. They are doctors and healers from birth in certain ways.

The professions connected with Virgo are healers, doctors, mathematicians, land owners, agriculture related professions, professors, manicurists, paper dealers, computer and software experts, psychiatrists, astrologers, reporters, book keepers and similar professions.

Libra: These natives are very religious, full of energy and have a lean and thin body. They are tall in stature, deft traders and dealers, very patient and intelligent. They like to travel and are restless. These natives are also brave, merciless but very impartial. Because of their impartial nature these natives make good jurists.

The profession indicated by Libra are Judges, diplomats, management consultants, officers of law, actors, singers, artists, beauticians, models, interior decorators, photographers, perfume manufacturers, cartoonists, fashion designers, owners of cabaret and night clubs, brothel owners, prostitutes, druggists, air hostesses, pilots, liaison officers, receptionists etc.

Scorpio: These natives have heavy thighs and have broad chest and eyes. They are well respected and known in government circles. They indulge in cruel actions and are vindictive in nature.

Scorpio indicates professions connected with liquid, chemicals, medicine, insurance, boilers, machinery, military, engineers, surgeons, research workers, detectives, occultists, philosopher, criminals, coffin makers, naval officers, navigators, doctors, nurses, explorers, dealers in sea foods, poisons, drugs and chemicals, police and defense officials.

Sagittarius: This is a war like sign. These natives love an adventure. His face and neck are long and ears big. They like to keep themselves busy and are full of energy. They are eloquent in speech and charitable. They are short in stature and shoulders are broad. They are courageous and can bear physical hardships.

The professions indicated by Sagittarius are sports, horse training, lawyers, jurists, preachers, patriots, bankers, financial experts, footwear

experts, magistrates, woolen traders, wholesale process, capitalists, shoe manufacturers and similar professions.

Capricorn: These natives are preserving and practical. They have weak lower limbs. They are full of vitality. At times they will be very lazy. Such natives often have affairs with older women. They like to travel.

These natives take up professions such as plumbers, property and timber related, agriculture, mining, forest related, geologists, finance experts and experts in minerals.

Aquarius: These natives like to remain informed on everything under the Sun. They commit sinful actions secretly. They are brisk walkers and can walk long distances. Their body is like a water pot. These natives are tall and well built with a poncho. They like to remain well dressed.

The professions indicated by Aquarius are public relation officers, consultants and advisors, intellectuals, philosophers, astrologers, computer hardware experts, automobile and aeroplane mechanics, engineers, scientists etc.

Pisces: These natives have a beautiful and well proportioned body. They have an attractive and charming personality. They are creative and learned.

This sign indicates doctors, surgeons, nurses, monks, traders in produce of the seas, sailors, naval officers, nuns, prison guards, wardens, workers in clubs, hospitals, jails, secret societies, sanatorium workers, writers, poets, composers, chemical and oil dealers, dealers in perfume and sea produce, amusement parks, painters and scholars.

Houses and Professions

First House: If ascendant is strong and ascendant lord is connected with tenth house or tenth lord it indicates self employment. It also signifies such professions as connected with masses, police department and public health departments.

Second House: If second house is connected with tenth house and tenth lord it indicates professions connected with banks, revenue,

finance, stock and share brokers, commercial activities, restaurants, food industry, hotels etc.

Third House: Railway and transport, motors, books, publishing, libraries, communications, postal department, marketing men, salesmen and artists.

Fourth House: Professions connected with property, land, agriculture, geology and mines etc.

Fifth House: Fifth house shows professions connected with amusement and entertainment industry, artists, musicians, schools, teachings, diplomats, speculators, gamblers etc.

Sixth House: When sixth house gets connected with tenth house in any way it gives professions connected with healing (doctors), medicine, army and navy, industries, lawyers and legal experts.

Seventh House: This house relates to gain from partnerships, females, foreign trade, brothels, prostitution etc.

Eighth House: This house shows profession connected with population and the dead, privy councils, insurance, coffin makers and related professions.

Ninth House: This house gives jurists, lawyers, preachers, foreign connections, shipping industry, philosophers etc.

Tenth House: This house shows bureaucrats, kings, rulers, industrialists, managing directors of large organizations etc.

Eleventh House: This house gives professions connected with finance, journalists and those running charitable institutions.

Twelfth House: This house shows professions connected with prisoners, foreign counties, asylums, hospitals, charitable institutions, criminals, secret service, spies etc.

I have given above professions indicated by different houses. If tenth lord or tenth house is connected with any house or its lord, the native may take up a job connected with that house. For example, if tenth lord has exchanged houses with the second lord, the native's vocation may be connected with finance in some way.

Planets and Profession

I am giving below professions connected with different planets. The profession of a native may be connected with the planet in the tenth house, eleventh house, ascendant, the tenth lord or the strongest planet in a horoscope. The planet in the Dasamsa ascendant or lord of the house occupied by 10^{th} lord in the Dasamsa chart also indicates the profession of a native.

Sun: Sun indicates government service, bureaucrats, bankers, presidents, politicians, investment bankers, jewelers, theatre owners, doctors if under Jupiter's influence, C.E.O's of large organizations etc.

Moon: Naval officers, liquids, chemicals related professions, dairy owners, midwives, traders in pearls and white items, laundry business, shipping magnates, merchant navy, doctors if aspected by Jupiter, trader or dealer in petrol, oil, salt, milk, vegetables etc.

Note: the readers should note that if both the luminaries are under influence of Jupiter, the native may be a doctor of medicine.

Mars: Military, defense and police officials, firemen, metal workers, arms manufacturers, assayers, butchers, iron and steel workers, security guards, stone quarry workers, mechanics, engineers, wrestlers, dealers in items made by fire, dictators, dentists, surgeons etc.

Mercury: Astrologers, writers, authors, journalists, computer experts, communication, intellectuals, teaching, transportation, accountants, book keepers, creators, translators, stenographers, stationers, printers, publishers, Radio announcers, telephone operators, journalists, diplomats, dieticians, salesmen, insurance agents, comedians etc.

Jupiter: Lawyer, Judges, astrologers, priests, preachers, bankers, financial experts, investment bankers, income from foreign connections, editors, journalists, research workers, auditing, publishers, advertising agents, woolen merchants, capitalists, shoe manufacturers, jockeys, horse related professions, clergy men etc.

Venus: Beauticians, artists, singers, musicians, traders in jewellary, diamond, poets, cosmeticians, fashion designers, interior decorators, profession connected with hotels, amusement and entertainment

industry, painters, photographers, prostitutes, maids, furniture manufacturers, perfume manufacturers, book keepers etc.

Saturn: Miners, farmers, dealers in leather, hide, ice, coal etc., Watch makers, monks, time keepers, underground workers, engineers if connected with the nodes or Mars, dealer in black articles, hair, metal, quarry, fur etc.

Rahu: Engineers, profession connected with electricity, working under foreigners etc. If connected with Moon the nodes can produce a criminal. Rahu also signifies dealers in poison, drugs etc. The native can also be a jailor. It is also similar to Saturn.

Ketu: Ketu makes a native occultists, religious head, translator etc. If connected with second house or Mercury the native will know many languages. It also gives professions similar to that of Mars.

Relation of Planets with Human Life

If we take Aries as starting point than it is the House of debilitation for the planet Saturn. Saturn, lord of Capricorn and Aquarius will give malefic effect as it is debilitated here. Next is the house, Taurus or Vrishava governed by Shukra or Venus. Shukra or Venus is treated as the lord of Asuras. To get worldly or earthy happiness with pleasure and enjoyment in all respects one will have to come into contact of this planet. Moon is exalted in this house. Thirdly, Gemini is governed by the smallest planet, mercury or Budh, the planet for intelligence Rahu is exalted in this house in this respect.

Next comes Cancer or Karkata which is ruled by the Planet moon. Moon is Matrikaraka. Jupiter lord of Pisces and Sagittarius is exalted in this house in 5 degree. Mars is debilitated in this sign of 28 degree. Leo or Simha is governed by the royal planet Sun. Sun gives one person wealth, good position, well remuneration alongwith royal position either in government or in semi-government institution. Virgo or Kanya is ruled by the smallest planet, Mercury where Venus is debilitated is 27 degree. To bear-in-mind, it can be pointed out that the planet, mercury always locates within 90 degree from the position of Sun. The seventh House from Mesha or Aries is Libra or Tula which is governed by Venus or Sukra. Regarding Venus it can be mentioned that without benevolent

influence of it none can get satisfactory result in love affair and conjugal bliss. Saturn is exalted in 20 degree in Libra. Scorpio or Vrishchika is dominated by the planet Mars. Mars dominates on landed properties, vehicles power and it enhances the sexual performances as it is fiery planet. The ninth house from Mesha/Aries is Sagittarius or Dhanus which is governed by the Devaguru Jupiter whose beneficial influence is required in human life. Otherwise, it is not possible to maintain normal activities in daily life. Ketu is exalted possible to maintain normal activities in daily life. Ketu is exalted whereas Rahu is debilitated. On the other hand, it may be mentioned that Rahu and Ketu locate just opposite to 180 degree in the Zodiac which moves clockwise in the Rasi Chart. Next Capricorn or Makara. It is governed by Saturn which is deemed as 10th house from Aries or Mesha. This house is exalted by the martial planet mars. Aquarius is also governed by Saturn, but, Saturn is quite satisfactory in this House. It is the Mool, Trikona or Rahu whereas Ketu is in Leo or Simha. Twelfth or last house in the Zodiac is Pisces or Meena, ruled by Jupiter which is mainly treated as lord of fortune or Soubhagya Karaka Venus is exalted in this House at 27 degrees.

Controlling Planets

The planets ruling the signs of Rahu and Ketu are called the Controlling planets. Since Ketu is the inlet point of Karma, the planet ruling the sign of Ketu is called the past life Karmic Control. The planet ruling the sign of Rahu controls the Karmic Distribution Control. The controlling planets have strong implications depending upon where they fall in the chart and the aspects they make with the nodal axis. This aspect made by the controlling planet to the nodal axis is of great significance in Karmic understanding. Since the Nodes are in exact opposition, the aspects made by the planet to both the Nodes will always be complimentary. For all practical purposes, we should take the shortest or smallest aspect between the controlling planet and the Nodal axis.

Coming back to our illustration, ruler of the sign occupied by Ketu is Mars and the ruler of the sign occupied by Rahu is Venus, i.e., Mars and Venus are the Controlling Planets in this Nativity. Mars is the planet of the past life Karmic Control and Venus is the planet of Karmic Distribution Control.

First we are to consider the position of his Mars. Mars is in Libra in 10th house. Combine the characteristics of all the three elements, i.e. Mars, Libra and the 10th house and we will get the clear picture. The characteristics of Mars – Fire, quarrels, energy, initiative, effort, pain etc., i.e. in his past incarnation, he was quarrelsome, fiery, and full of energy. As he could not balance himself in past incarnation (Libra sign), he is to suffer in this incarnation in his married life (Libra-sign of marriage) and his vocation (10th house). Mars is the ruler of the 4th he will suffer in his 4th house affairs in this incarnation, i.e. mother, domestic peace and harmony etc. It is due to his past life karmic control.

Next planet to be considered is Venus – the planet of Karmic Distribution Control. Key Notes for Venus are – love, beauty, money etc. Venus is in the first house in Capricorn. We are to blend these three characteristics (Venus, First house and Capricorn) to understand the Karmic Distribution Control in this incarnation. Capricorn is the sign of ambition but of restrictions also and the first house means 'person'. Naturally the present life of the native will be full of ambitions but of restrictions also with regard to the Keynotes of Venus (love, affection and money).

Mars conjunction Rahu in the 10th house, (Orb is 10°) in Libra. This is quite a fortunate and powerful aspect. Strong personal elevation is sought in life, basically due to Karmic hidden support. Money and resources become key issues behind the go-getter professional image. Strong tensions with father are noticed since early childhood. Temper and aggressiveness go hand-in-hand to achieve the objective without wasting any time. Physical sex drive is often at its highest and it has certain past life connections. Sometimes these connections are in the form of unfinished manipulation or simple 'get even' from the previous life. It seems like the Martian energies are coupled with the previous memories and they have a Scorpion touch. Strong assistance from brothers and sisters is seen in getting ahead in life or vice-versa.

Venus square Rahu/Ketu. This is quite a frustrating or stressful aspect. However, it does provide a lot of fighting spirit to the native to overcome many obstacles. It seems that he is to learn his Karmic lessons substantially in details. These minute lessons come from many areas of life. This aspect has the most Karmic learning process in native's life. Thus he fulfils substantial balance of Karma in this life alone. Strongly it

may not seem so because he is learning from so many directions and without concentrating on any particular area of life. Thus, as he goes through higher reincarnations, he has good and stiff stamina to cope up with added life process. This sounds like basic Karmic training. Affairs of money and possessions are very significant, consciously or unconsciously. Circumstances behave strongly with him in this aspect. When he plans to go after resources and money matters, circumstances force him to become anti-materialistic. On the other hand, if he decides to withdraw from the material luxury, he gets circumstantially tangled with other's resources and their management. Somehow, whatever his choice is, circumstances force him to change his strategy continuously. This goes on until he balance is fully understood.

Planets and Profession

When a horoscope is presented to an astrologer to predict the profession one is likely to choose, he has to study carefully the following in general:-

1. Look for the lord of the Lagna, his position and strength. The nature of the Lagna also must be studied.
2. The position of the lords of the 2nd and 5th houses.
3. Lord of the 10th house, his position and strength.
4. Lord of the Moon-sign is also as important and the 10th from the Moon sign.
5. Planets posited in the 10th house and their nature.
6. Planets aspecting the 10th house also have a say.
7. Strongest planet in the horoscope.
8. Strongest of the triad, i.e., Lagna, Moon-sign, and Sun-sign.
9. Particular Yogas for particular profession.
10. Particular Rajayoga planet, if any.
11. The asterism occupied by the lords of the 10th and Lagna.
12. Navamsa position of the lords of the 10th and Lagna.

The above are the important factors which influence the profession or means of livelihood of a person. I have in my possession some horoscopes of the persons employed in the banks and commercial firms dealing in monies. Some of my relations are also connected with the banks and that is how I became interested in the means of livelihood by counting others' monies.

As a general finding, I particularly noted the role of Mercury and the lord of the 2nd house. Whenever these two planets combine or aspect each other, a banker is produced. He may start as a clerk in a bank, would reach certainly the high rank of manager, etc., provided, of course, if the lord of Lagna is exalted when a strong Rajayoga is present. Here is a horoscope (Chart No. 1) which is typical of the above combination.

Date of birth 20th March, 1920, at Hyderabad at 4-40 p.m.

Sat
5
6
Jup
3
2
4
Mar
Rah
7
1
Ket
10
Sun
8
12 Mer
9
11
Mon
Ven

Sun Mer Mon	Ket		
Ven	**Chart No. 01**		Asc Jup
			Sat
		Mar Rah	

Please note in Chart No. 1 the lord of the 2nd is in conjunction with the planet Mercury. In this case, the lord of the 2nd is the Sun and naturally he will be in close proximity of Mercury. But this apart, sees that lord of the 9th is exalted in Lagna. This person started on Rs. 80 per month and today is drawing Rs. 1500 per month. From a clerk, he became a manager of the bank.

I produce here another horoscope (Chart No. 2) with the above combination.

Date of birth 23rd October 1923, at 6-15 a.m. at Bangalore

Mar Mer
8
9
Sat Sun
Jup Ven
6
5 Rah
7
10
4
1
Ket 11
12
3
2
Mon

Mon			
Ket	**Chart No. 02**		
			Rah
		Asc Sat Sun Jup Ven	Mar Mer

Now in Chart No. 2, please see the position of the lord of the 2nd house Mars, who is posited with Mercury in the 12th house. Lagna is fortified by exalted Saturn in it and Jupiter the top benefic.

In spite of the combination occurring in the 12th house, he rose to the position of a manager in a commercial bank. Mercury too is exalted and perhaps this gave him the elevation.

Now I will produce hereunder some horoscopes where the planet Mercury is being aspected by the lord of the 2nd house or *vice versa*.

Date of birth 18th September 1937 at 1-5 a.m. at Madras

Jup
9
10
Mar
Rah
7
6 Sun
8
Mon
11
5
Mer
2
Sat 12
1
Ket
4 Ven
3

Sat		Ket	
Mon	**Chart No. 03**		Ven
			Mer
Jup	Asc Mar Rah		Sun

In chart No. 3 you will see that Jupiter, who is in his own, the 2nd house, is aspecting the planet Mercury. Lord of the 2nd is quite strong and also see that the lord of Lagna, mars, is in his own house. Thus Lagna is strong and hence the person became the General Manager of

a reputed bank. He started on Rs. 120 as clerk. But today earning Rs. 20, 000 per month.

Here is another horoscope (Chart No. 4) with another type of combination, where the lord of the 10th is aspecting Mercury.

In Chart No. 4 the planet Mercury is placed in the Lagna Meena aspected by Jupiter, the lord of the 10th as well as lord of Lagna and incidentally he is posited in Kanya the sign of Mercury. He rose to the position of a Director of a bank.

Date of birth 26th March 190 at 6.0 a.m. at Bangalore.

Sat
Ven
Mar Rah 1 2
Sun Mer
11 10
12
3 9
6
4 5
Jup Mon
8 Ket
7

Asc Sun Mer	Sat	Mar Rah	
Ven	**Chart No. 04**		
	Ket		Jup Mon

Here is yet another interesting horoscopes (Chart No. 5) where a person rose an ordinary position to the rank of Finance Minister of State sometime.

Date of birth 10th September 1910, at 7-50 p.m. at Bombay.

Sat
1
Rah 2
11 10
12
3 9
6
Mer Mar Jup
4 5
Mon Ket 8
7
Sun Ven

Asc	Sat	Rah	
	Chart No. 05		
			Sun Ven
	Mon Ket		Mer Mar Jup

Observe the position of Mercury, who is in an exalted position along with lord of the 2nd house, Mars, and lord of Lagna, Jupiter.

It is a common knowledge that the native was a Finance Minister for some time in a State. Here again Mercury played a role along with the lord of finances, i.e., the 2nd house. Even the Finance Minister has to keep an account of others' money !

Planets and Occupations

If planets exert their influence on other departments of life, they do so on the means of livelihood also. This is a natural inference. But in delineating the effects of planets on the source and method of earning, we should not forget the basic principle of astrology that all predictions should be made against the background of the country, the times and hereditary and personal environment of the native.

Why is a child born of a Negro couple dark though there may be the Moon, Jupiter and Venus in the Ascendant ? And why a child born of a white couple fair, though Saturn and Rahu be in the 1st house ? In India, what was the percentage of higher education among women a hundred years back ? And today, tens of thousands of girls are taking degrees and diplomas.

These background circumstances apply to means of livelihood also. In olden times when books on astrology were written, people generally follow their hereditary vocations. A barber's son followed the barber's profession and a grocer followed his father's trade. But the times have changed. A percentage of people is still carrying on the profession or trade of their forefathers, but a large number of people have drifted from hereditary occupations. People are migrating in increasing numbers from the rural areas to the towns and industrial cities. As such, we have to take account of the modern trends. This trend started in Western countries long ago but has been more noticeable in India in the twentieth century.

Before dealing with the rules laid down in the Sanskrit texts, I would like to take a leaf out of the studies of Western astrologers. A book, Profession and Birth Date by Donald A Bradley, published in 1950, has been made a statistical analysis of planetary positions on the birth

dates of 2,492 eminent American clergymen. The author has analysed the positions of the Sun, the Moon, Mercury, Venus and Mars. He has also examined the Sun in standard decanate divisions, probabilities of planetary retrogression and of particular planetary aspects. Despite a large number of statistical tables, to my mind, no definite conclusions can be drawn which may hold good and be applicable to all persons. Work has been done by some other Western scholars on the basis of certain degrees in the tropical zodiac which may incline a native in a particular direction, but we are very far from pinpointing that a particular individual would follow a particular profession and earn his livelihood by such a means.

I think a complete horoscope with a chart indicating the planets in various houses can be a more reliable data than mere birth date, where we do not know whether a particular planet would fall in the 8^{th} or the 9^{th}, in the 11^{th} or the 12^{th}. Still certain references are given from *An Encyclopedia of Psychological Astrology* by Carter.

Medical Ability

Doctors almost invariably have either Virgo, Scorpio or Pisces prominent as well as often the corresponding houses. It is very common to find Venus in aspect to Saturn or in one of the Saturnine signs.

Common degree areas are about 4° Cancer and Capricorn and sometimes the same parts of Aries and Libra, while the corresponding degrees of Virgo and Pisces appear owing to their connection with dietetics, 22° of the negative signs seem to be degrees of sympathy and befriending, the exact nature of the feeling being decided by the sign involved in each case. From 18 to about 22° Leo and Aquarius are often found to be tenanted.

Literature

Ability for this arises from a strong Mercury and Gemini influence and seems particularly connected with the middle of the sign rather than the beginning or the end. Other degree-areas that obtain very commonly are 25° Cancer which appears connected with romance; 25° Aries and Libra, idealism' 25° Sagittarius, sketches from life and 27°

Taurus and Scorpio, realism. In nearly all imaginative literature, the creative power is shown by planets in Cancer or by the prominent Moon."

Since the above two declinations have been taken from Carter's book, the degrees and signs should be taken as in the tropical zodiac. More interest readers are referred to the book itself.

The Wheel of Life or scientific astrology by Maurice Wemyss, Volume II and III, deals with professions and occupations and gives certain zodiacal degrees for particular profession in alphabetical order. It is not possible to compass the contents of these two volumes within the limited space of an article, but only two excerpts are given to acquaint readers with the type of description.

Iron Masters and Iron Merchants

Inaminate matter comes under the dominion of Gemini and Sagittarius. The form of matter, i.e., whether solid, gaseous, electric, crystalline or in transition, is indicated by sub-blends, of 17° Cancer, Capricorn, Aquarius-Leo, Pisces-Virgo, Aries-Libra, Taurus-Scorpio, Gemini-Sagittarius respectively. In considering iron, to what might be termed its quality, our attention must be directed. Its quality is that of a metal and metallic substances are indicated by a blend of Aries-Libra, Mars and Neptune, more particularly the region of Aries-Libra 15° 20°. Among metals, the blend indicating iron and steel appears to be approximately. Taurus-Scorpio 9°, Venus and Herschel.

I have, however, my own doubts whether the above rules can be universally applied. According to Hindu astrology, Saturn, who rules iron, must be prominent and strong.

Here again the difficulty is whether all people having strong Saturn would incline them to the profession of iron and steel. Saturn is a karaka (significator) for so many things. The native may follow any of the profession which fall in the province of Saturn.

Take another example from the same book.

Doctors, Surgeons and Nurses

Ptolemy, in his Tetrabiblos, states that "should Mercury and Mars together be lords of employment, persons will become statuaries, armour

makers, sculptors, modelers of animals, wrestlers, surgeons, spies or informers, adulterers, busy in crime and forgers" and when "Venus and Mars exercise dominion together, persons will become dyers, dealers in unguents and perfumes, workers in tin, lead, gold and silver, mock combatants or dancers in armours, dealers in medical drugs, agriculturists and physicians healing by means of medicine-truly a wide range of occupations for the martian to choose from.

A study of degree influences, however, leads to a more precise understanding of the conditions in which Mars denotes the surgeon or the doctor.

The first point to observe is that the purpose of the surgeon, doctor and the nurse is to heal. Healing is particularly indicated by Taurus-Scorpio 6° to Herschel plus Aquarius-Leo 23°, Jupiter Taurus-Scorpio 6° - very peculiar degrees. They are present in the horoscopes of occultists, of healers and (combined with Cancer-Capricorn 8° afflicted) of criminals. They denote that which is slippery; and there is, perhaps, no more perfect symbol for them than the symbol of serpent.

Added to these influences the surgeon has Aries-Libra 2° Mars-Neptune combined with Mercury indicating the means which he takes to heal, namely, by manipulation, probing and cutting.

Aquarius-Leo 23° are degrees of sympathy or feeling with others-an outflowing or outpouring from the self.

The physician has a blend of Aries-Libra 13° mars-Neptune. These degrees particularly indicate food and energy and are combined with other degrees especially Pisces-Virgo 7° to indicate dietetics and pharmacy. Aries-Libra 7° of life and death are also frequently met within the horoscopes of doctors.

The Hindu method of indicating profession is different. A profession or means of earning a livelihood may be determined by the houses or planets which are prominent in a horoscope.

If the 1st is strong, the native would earn by his personal efforts. If the 2nd is strong, articles of food or speech would play a prominent part. The 3rd would indicate service, some connection with brethren, writings and short travels. The 4th effect would be lands and properties. The 5th has reference to learning, counsel, children, speculation, games of chance.

The 6th would indicate service, labour, professions connected with sickness. The 7th would indicate partnership, husband or wife, travelling, etc. The 8th should indicate legacy, imports, exports, etc. The 9th indication would be contact with foreigners, foreign lands, law, religion, etc. The 10th is the house of profession and the nature of profession may be indicated by the lord of the 10th and the nature of planet or planets occupying or aspecting the 10th. The 11th is the house of gain or income and planets occupying or aspecting this house would bring in money according to the planet occupying or aspecting it. The 12th is connected with places of confinement and distant lands.

This is only an outline and does not cover the various matters falling in the province of each house. In India, among the middle and higher classes, it is the male member who earns. The women and children, until the latter starts a career, are dependant on the male member for their livelihood. Good or bad luck of the wife may be reflected on the husband but as far as Yogas for earning are concerned, they remain in cold storage.

Whatever be the planetary positions, millions of people in rural or industrial sectors work as labourers. Millions of housewives work in that capacity and their means of livelihood is dependant on their husbands, sons or brothers. It is useless to examine or analyse their horoscope. Horoscopes of only those persons should be examined who have an option to follow profession and in such cases the significance of the house and planet prominent in the chart will reveal the ability to earn in a particular manner.

Most of the readers are familiar with Varaha Mihira's rule that profession is indicated by the planet which is in the 10th from the Sun or the Moon or the planets who are lords of the signs or Navamsas, in which the lords of the 10th from the Sun, the Moon or the Ascendant are placed.

Naturally, according to the above dictum, there would be more than one planet pointing to the source of income. Of these, I attach the greatest importance to the planet or planets in the 10th from the Ascendant, or the Moon rather than to the lords of the signs or Navamsas, in which the lords of the 10th from the Ascendant, the Sun and the Moon are placed. Varaha Mihira, however, gives a very small list

of professions or commodities (in which the native may deal) under each of the planets.

According to him, for judging the source of income, the Sun represents the father, the Moon the mother, Mars enemies and Mercury friends. Commentators have included maternal uncle also under Mercury. Jupiter indicates gain from brothers. Venus is the significator of wife and Saturn of employees. Gargi also states the same formula and advises that the source of income would be from the strongest of the qualifying planets. But we find in life that many men do not earn from one source alone. Naturally if different planets qualify, they contribute in giving money through professions and commodities falling in their provinces.

Some astrologers have advanced the theory that the sub-division of the Nakshatra falling on the 10th cusp determines profession but I have grave doubts whether this theory can hold universally.

Further on, Varaha Mihira specifies grass, gold, wool and medicines as falling under the Sun. Under the Moon, he mentions agriculture, aqueous products, patronage of women. I would not repeat the commodities or professions specified under each planet-as most of the readers are familiar with the tenth chapter of Brihat Jataka. Uttarakalamrita gives a longer list of commodities vis-à-vis planets. For example, under Mars, in Chapter V, the author states the following:

(i) Prowess, (ii) land, (iii) strength, (iv) wearing arms for battle, (v) kingship, (vi) hostility, (vii) enemy, (viii) things of deep red colour, (ix) quadrupeds, (x) service under a king (Mars is a natural karaka for the 6th house and this house pertains to service), (xi) aze, (xii) forester, (xiii) goldsmith, (xiv) copper, (xv) iron, (xvi) management of wild animals, (xvii) speech, (xviii) blood, etc.

The list is very long and I have quoted a few items to show how diverse commodities and professions have been listed under one planet. It is generally found that Mars in the 3rd inclines to wearing arms. Mars in the 10th leads one to enter police or military service. But here also we cannot say that all people with Mars in the 10th would be in the police or military service. The native may be engaged in any other occupation of the Mars group. He may be a businessman and may deal in copper, wheat, red cloth or red commodities. He may own a factory, have furnaces or deal in electrical goods.

Turning to Jaimini Sutras, he describes certain effects due to the location of Atmakaraka in a particular Navamsa. In cases of Navamsas other than Libra, certain effects have been described but they do not pertain to profession. Only in the case of Libra, the Sutras state that if the Atmakaraka is in this Navamsa, the native would be engaged in trade and commerce.

Further, if the Sun is in Karakamsa, the native works in the employ of a king; if the Full Moon and Venus are there, the native earns his livelihood by his learning; if Mars is there, the native engages in the work of chemicals, metals or is a weaver or lives by professions connected with fire; if Mercury is there, he earns his livelihood by trade, cloth, crafts and is clever in dealing; if Venus is there, he works as a government servant; if Saturn is there, he performs famous deeds; if Rahu, the native keeps bow and arrow, is a thief and a physician dealing with poisons; if Kethu, he engages in the trade of elephants and is a thief.

Thus we observe that the ancients have not dealt at length on the question of profession or means of livelihood and the meagre directions laid in ancient texts to not fulfil the complex needs of present-day professions.

Benham has written a separate book on palmistry, dealing with vocations, but here I do not want to drift from the field of astrology to palmistry.

I have my own doubts, if without knowing the background or qualifications, any astrological rules will pinpoint the profession and means of livelihood. Besides, the means of livelihood can be grouped under the following heads:-

(i) Dependence on others, (ii) agriculture, (iii) landed estates and immovable properties-rents from buildings, (iv) through educational talents, (v) service, (vi) through partnership business, (vii) through legacy or inheritance, (viii) through religious sources, (ix) trade and commerce, etc.

Signs tenanted by particular planets also play and important part. Virgo represents analytical equipment or parts and a client of mine with Capricorn ascending and Saturn exalted in the 10^{th} and Venus, Yogakaraka, in the 9^{th} in Virgo deals in motor parts. Each sign represents so many things and the astrologer is confronted with the problem of selectivity.

But that does not mean that an astrologer cannot be useful to a client in tendering advice. Suppose a lawyer puts up his birth chart before an astrologer and seeks his advice whether he can be successful in civil cases or criminal cases. Now the astrologer has to decide whether Mars is stronger or Jupiter. Mars would indicate criminal cases and Jupiter civil ones.

Or take another example. It a client puts the question whether he should start a business in partnership for earning a livelihood. If the 7th is afflicted, partnership business should not be advised.

Middle Eastern astrologers regard the 3rd and the 6th also as houses of service.. People born in fixed signs are of sedentary habits and cannot be successful as salesman which requires movement. In any cases, Mercury should be strong. Talking of Mercury, we know that it is necessary to have this planet strong for doctors, lawyers, brokers, middle men, commission agents, etc. A strong Venus may give success in articles of fashion, scents, goods and commodities patronised by women, etc. In this way, the significance of planet should be applied and the resultant inferences drawn.

Another question that poses itself is whether a person would have the same source of livelihood throughout his life. Many persons start their career in service and later do tremendously well in their own business. For example, Sethi Ram Krishna Dalmia entered the career of service, but later relinquished it and entered business and rose to dizzy heights.

Or take the example of our former Prime Minister Indira Gandhi. Till 1964, she was economically dependent on her father and lived with him as a part of his family. In 1964 she entered service and her present source of livelihood can be described as her personal earning – the salary drawn as Prime Minister, and the inheritance. In her case, there has been no significant change of Mahadasa and if events were not known, how could we predict as regards the means of livelihood before 1964 and after ?

Many eminent lawyers are selected to the Bench. As lawyers, they earn by their profession. When they join the Bench, they have salaries. If we examine these cases, in some cases we may find a significant change in Mahadasa, a particular stage in life; in others we may not.

Nor, in finding means of livelihood, can we make a distinction between salary and pension? Many retired servants enter business but most of them either enter private service or live on pension and savings (interest) or on rent of buildings they own or have built. In such cases, the astrologer has to determine on the basis of the Mahadasa current, whether continuity in the career of service is indicated or the 2nd house is strong (in case of income from interest) or the 4th fortified (in the case of income from rent or agricultural income).

I do not advocate that the Yogas as given in texts (conjunction or aspects of planets) would fit in all cases. Still, it would be relevant to refer to some of them here.

Conjunction of Planets

1. The Sun and the Moon together—manufacturer of machines and instruments.
2. The Sun and Mars—doer of cruel acts; live hood through such actions.
3. The Sun and Jupiter—in the employ of others.
4. The Sun and Venus—engaged in film, theatre, etc., in arms and weapons.
5. The Sun, and Saturn—metallurgy or manufacture of utensils of metals and alloys.
6. The Moon and Mars—liquors or fermented liquids.
7. The Moon and Venus—trade of cloth.

In this way, certain kinds of employment have been indicated, I am not giving the full list for want of space. Those interested, may refer to Chapter XIV of *Brihat Jataka* or other standard works on Hindu astrology.

But what I would like to emphasise is that in practice it is very difficult to rely on these dicta and declare that the native would follow a particular profession and earn his livelihood. For example *Brihat Jataka*, Chapter XVI, Sloka 14, states, that if the Sun is in Taurus, the native earns his livelihood by dealing in cloth, scents or running a shop. Now

roughly one-twelfth of the human population has the Sun in Taurus, but their means of livelihood is not what is indicated here. Or take another example: According to *Brihat Jataka*, Chapter XV, Sloka 16, if the Sun is in Libra, the native is a 'Shaundika'. The word in Sanskrit has two meanings, (1) living (earning livelihood) as a dealer in wine, and (2) in a profession connected with elephants. Here also the same argument would apply as to how far we shall be realistic and correct if we predict either of the above means of livelihood merely on the basis of the Sun in Libra.

Such examples can be multiplied not only from *Brihat Jataka* but from other Sanskrit texts also.

Many readers would feel that my article has more a negative approach than a positive one. But My difficulty is that I do not want to present a rosy picture before the readers emphasising that the means of livelihood can be predicted with accuracy. I remember to have read in a book that George III and a blacksmith's son were born on the same date and at the same time. Both were born in the same locality. Many important events synchronised. For example, on the date the king ascended the throne the blacksmith's son opened a new shop, Both died on the same day. They had identical birth charts but while, one earned his livelihood by blacksmith's profession, the other lived as a king. How widely apart were their means of livelihood?

I would, however, add that if some back-ground of the native is known, that may be helpful in prediction. Benefic planets in the 1st, the 2nd and the 11th bring money through sources for which the planets are significators.

I have found that people with Scorpio rising or with the Moon in Scorpio generally enter the career of service.

I have also observed that benefics in the 11th gain money by above board methods, while malefics in the 11th indicate money by underhand means.

In judging the means of livelihood, I would recommend attaching greatest weight to planets which tenant the 1st, the 2nd, the 9th, the 10th and the 11th. The houses and signs have their own significance, and they have also to be looked into. But to indicate the exact means

of livelihood, depends upon blending of influences and there too it would be very difficult to predict with exactitude. You may say a man would be an engineer, but whether a civil, mechanical, electrical, metallurgical or a textile engineer will depend upon he planet which is prominent.

If I have not made positive assertions that means of livelihood can always be predicted with precision. It is on account of the practical difficulties in doing so and then we have to realise and appreciate the limitations of astrology and of the astrologer.

Profession from the Position of Planet Saturn

Saturn is the causative planet of Career (Profession) the indicator of Karma – in this cosmic world. He himself will never harm any one in this world, whether he may be malefic sign or in benefic sign who offers both good and bad effects accommodating the combinations of other planets which is based on the native's past Karma.

Sun, Moon, Mars and (D-Tail) or Ketu are enemies to Saturn but the Sun and Saturn are not major enemies (as may be the case of a father and son relationship because Sun is light (Tejas). Generally father may object the insufficient works of his son but when son is powerful and is in ruling places, father is weak and aged. In such cases, father cannot or may not be able to over rule his son. This is generally considered as enemies with sufficient misunderstandings.

As we have stated in previous lessons Moon is mind which is not constant. But the Saturn is the causative planet of work. Whenever the combination of Moon and Saturn is there or comes, this denotes fluctuating mind who cannot complete the work on account of inconsistency of mind. Hence Moon and Saturn are enemies to one another or in other words fluctuating mind (Moon) will never complete the (Saturn) work.

Saturn and Mars

They are the enemies to the one another because Saturn is the causative planet to work. Mars is the causative planet of egoism (*AHANKARA TATWA – DHI- PATHI- ANGARAKA*).

Any worker will never complete the work, if he is having egoism (Saturn is work and Mars is egoism). Hence they are considered as enemies of another.

In many cases this combination (Saturn + Mars) appears in the native's chart will change the career and who will overcome enemies in their career without fail.

Saturn and Dragon Tail (Ketu) are enemies, because Ketu (D-Tail) is the causative planet of monks, saints and liberation. These people will never be interested in work or Karma. Saturn is the causative planet of work, profession - Ketu is Saint - therefore one another will never have good understanding.

The natives having this combination are not interested in hard work and they are desperate in life also. They will be interested in philosophy and saintly life.

Saturn in Aries

The native having Saturn in Aries in his birth chart indicates native will have success from metals, engineering type of profession or connected to the central government, higher departments or authorities - he will shine in his career but the lower and higher income and status depends according to the combination of other planets.

Saturn in Taurus

The sign of Venus, money-Taurus is luxury. The native will earn by soft work or in the concern where luxury goods come earnings through the soft and luxury transactions.

Saturn in Gemini

The native will earn through his intellect, commercial transactions, business enterprises or social and general activities, intellectual ways.

Saturn in Cancer

The native of this chart will come up from the traveling lines, water, liquid career connecting to the traveling, arts, (Kala or through the things water is connected).

Weather comes and goes as streams and rivers. The native will have to overcome worries in his career, inconsistency of work and financial commitments are the cause of his worries.

Saturn in Leo

Who will secure a job connecting to government or benefited from the government authorities, who will prove good administrator in later periods.

He will act as king even though if he is dependant but he is sincere in his work.

Saturn in Virgo

The native will be intellectual and commercial minded in careers, accountancy, commerce and that forms his base for all who has good circle of friends and is generally a polite talker.

Saturn in Libra

The native will be benefited through banks Career or through the luxury goods which may be private or government – this can be judged by the combination of other planets.

Saturn in Scorpio

Aries the kingdom, Scorpio is the battle field. Saturn in Scorpio. Saturn is not interested in these two signs because where the father (Sun) is exalted the son cannot show his pride where the Karma (the law of duty-work) ends in the battle field. Therefore Saturn will never benefit in these two signs.

The native having the Saturn in this 8th sign, he will work under the control of some of the concern connecting to the mines, minerals, engineering, agricultural departments which is suitable to the native also like electric, interior developments which are suitable.

Saturn in Sagittarius

The native will have a career connecting to the forest, wood, service, spiritual societies and who will have to overcome different disturbances in his career, because second sign is the exalted to the Mars.

Saturn in Capricorn

Service and travelings are favourable career or the native will be benefited though the food and water contents, food and compost, manure type of departments are goods.

Saturn in Aquarius

Saturn in this sign will make the person expert in psychology. The native will have secret knowledge. Good administrator, manager, teacher or guide; ideal and intellectual worker. But hey are ardently independent in all their actions.

Saturn in Pisces

The natives having this combination at the time of their birth will be a good master, doctor, able administrator, priest, saint, guide of guides with wide knowledge. Meena is the holy place, circle of good friends.

Aspects

2^{nd}, 7^{th} and adjoining planetary aspects are important to the each planet.

Saturn with Sun:

Persons having this combination will have career connecting with the government, politics, service in government but success comes after great struggling.

NOTE: Saturn with Ravi or Sun in second house (sign) to the Saturn's position effects will be the same in consideration. In some cases if these two planets are in 7^{th} house to the one another result will be the same but less powers are considered.

Saturn with Moon:

The native never continue one career in his life he use to change number of times, who will never be interested to work hard, and who will have interest in the field of arts, literature, liquids, water contents, travel pertaining to his career. He is not supposed to have proper understanding with his wife and mother but he will not stay in his father's house and colds and cause effects often bother him. He is a man of imagination, to be a good author and a bit lazy too.

Saturn with Mars:

Success comes from great obstacles and strugglings where hard word is beneficial. Machinery, factories, engineering works are beneficial.

Saturn with Mercury:

Major success is found in business activities intellectual works, writing, and he is soft and calm nature, which is his career.

Saturn with Jupiter:

This is one of the best combinations and some of the great personalities having this combination are great and who achieve eternal name not only in society and in this earth.

Saturn with Venus:

The native will be gifted in second half of life. He enjoys good fortune after marriage and benefits which will come from different sources, such as banking, good business organizations, through luxury articles. The native will become wealthy one with house and properties. There is good influence brought up from wife's side.

Saturn with Dragon Head:

Saturn is black Dragon Head is shade or the wheel (Chakra). The native having this combination will have a career connecting films, vehicles, printing presses or in other words it is anything moving like wheels-or chaya (the shade) charka-the wheel.

Saturn and Rahu-Door keeper servant of low category.

Saturn with Dragon Tail:

The person or native having this combination is desperate in life in career because of maximum work and minimum salary and who will work as a writing or ordinary worker who enjoys saintly thoughts. People of this will lead their life in textiles factory, sewing (tailoring) and medical departments.

Dragon's Head in Aries:

This is a shadow planet and as we have explained this is causative planet for BIG, ROPE, ROUND, HEAD, SHADE, BLACK DUNGEON, VACANT - Top portion of Kala Purusha's Head.

Roads, Circles, Drywood, dried leather, godowns plastic.

Dragon's Tail:

Lanes, hair, rope, thread, sexual organs, penis and vagina, temple, choultry, prayer half of charity church) hospitals.

The effects of these two planets are based through the combinations of remaining planets. For example, Rahu + Saturn + Venus in Taurus – this denotes Rahu is big, Saturn is work, and Venus is money. This indicates the native works in big financial fields, or luxurious concerns. If the same combination in the sign of Artistic sign of (Moon) for arts, dance, drama (cancer) this denotes the native will earn in the film or chaya (Photographic) arts.

If the Saturn with Dragon-Tail is seen this denotes the native's work will be in small or sacrificing concern-lighting.

If the Jupiter with Dragon-Tail and Moon in Cancer or in Pisces, the native will visit many holy places or born in a holy place, who will have divine virtues from his past birth.

The place of birth of native is near a well, with a lane nearby.

Sun with Venus and Dragon head - The native's father will have to meet major accidents or death within 18 or 38th year of the native's life and the native's father amassed wealth by fraud and cunning means. This causes the death and death is nothing but due to evil methods-black magic and due to females.

Hereafter in the experimental charts used as illustrations we have kept Saturn as the basis for the determination of one's profession.

What is the Rasi in which Saturn is located and what are its qualities ? We shall discuss as follows by suitable illustrative charts.

The profession of the native is generally determined by the planets which are with Saturn or in the 7^{th} Rasi from Saturn and their Karakathwas.

Saturn & Professional Mysteries

A living entity is always engaged in work and the condition and status of working pattern are knowable from the cosmic conditions through the map of heavens cast for the time of birth. In Srimad Bhagavad Geeta, chapter 3, sloka 3, Lord Krishna says to Arjuna "*No hi kaschit khonomapi jatu tisthato karma Krito karjayata habasso karma sarvo parvo plariti joyergunnoi*" means that no man can ever live without Karma (work), even for a fraction of a second. Nature engages every body in karma under compulsion.

Yet it appears most difficult to pinpoint the actual nature of one's profession astrologically due to rapid advancement of the world in different directions in the modern age making high increase of classified nature of varieties of jobs and honestly at the first sight it is crux of a problem to locate one's nature of profession astrologically. In ancient times the socio-economical structure was very simple vis-à-vis the nature of vocations were also limitative. Our classical texts on astrology ascribed some general outline of avocations according to the them ancient society. The present complex socio-economical structure and various types of avocations were then absolutely absent. Now it is a matter of our sincere study and research in the light of those classical texts to unfold the hidden meanings of umpteen cosmic conditions revealed in the horoscopes that stand for different nature of professions in a more precise manner.

The foundation of karma is however related to one's deeds of past existence, wisdom, intellect, prevision and intensity of character are the results of one's own past acquisitions. Astrologically the cosmic conditions at the time of birth unfold their subtle links between the

deeds of previous birth with the present life. The 10th house indicates karma (profession) while Saturn is karaka (significator) planet for karma. Karma brings forth results or destiny.

The problem that actually arises is how the 10th house is primarily concerned with karma, becoming important for consideration of one's livelihood, because karma or religious philosophy which sustains a man throughout his terrestrial journey, is signified by the 9th house. The 10th house succeeds the 9th as well as reciprocal to 4th, the house of intellect, wisdom and mental ability which astrologically suggest the outcome of the 9th and the 4th Honestly without wisdom and mental devotion, a man cannot be pushed to the path of Dharma while Dharma must result in karma in order to achieve perfection of life otherwise such karma has no real significance at all. As such, a perfect liaison between the 9th and the 10th houses leads an individual to enjoy the most powerful Dharma-karma Raja Yoga which gives most auspicious results towards one's karma or profession and its harmonious performance in life. Being the significator planet of karma, Saturn signifies the results of work done in the previous birth and its manifestation in present life.

When Saturn is well placed in a horoscope it indicates bright and good luck which suppose to depend on an individual's ability to select right vocation at the right time resulting in minimizing sorrows in mundane life. Again a better destiny gives enjoyment of benefits of auspicious results in life and it is seen that such enjoyment of benefits of auspicious results in life is possible only when Jupiter influences Saturn beneficially. In the event when Saturn is strong in a horoscope it does indicate bright fortune in one's avocation while divine grace of Jupiter gives enjoyment of auspicious results and in such case Jupiter is automatically well placed in relation to Saturn. The inharmonious planetary angles in a horoscope allow us to interpret the number of misfits and frustrated individuals in the society. In the struggle of life, many become incompetent due to such marring cosmic conditions.

One more score that strikes the foremost in the humble observation and research in the realm of astrology is that the Karaktatwas (signification theories) of planets are essential factors in determining ones nature of avocation particularly the position of Saturn and Jupiter in relation with the 10th house than to solely bank upon the 10th house and its lord. I feel that the position of Saturn and Jupiter in different Bhavas in relation

to the 10^{th} and certain other planets demand highest importance to unfold the nature of profession, social status, living condition etc. When we look back towards 'Samhita Grantha' it is seen that Saturn has been given the portfolio of Karma while Jupiter stands for the native himself.

The characteristic of Saturn in the field of avocation gets seriously hindered when related with his strongest enemy Mars or malefic Rahu though the horoscope may be having predominant 10^{th} house fortified with other Raja Yogas. Saturn in the house of Mars gives rise to a profession relating to physical labour, jobs relating to machinery parts, avocation related with minerals and mines or job in a factory. When Saturn is conjoined with Mars or Rahu or any of them is located in the 7^{th} from Saturn or Saturn is located in an inimical house under malefic aspect may be read for a dull condition at place of work and a frustrated outlook of life. Such individuals have no discipline and system in life and roll on a drudgery way at their place of work. They are unable to perform any hard work due to their weak physical structure and partly due to their reluctance for physical labour but unfortunately they are forced to do such work for mere bread.

Rahu in the 2^{nd} or in the 12^{th} from a well placed Saturn indicates hard struggle in life in the matter of earning livelihood but rising steadily from the lowest rank to a commendable position. They have patience and discipline in all undertakings. Ketu in a similar position to Saturn gives a state of ataraxia in professional field and in possible cases shows a quixotic disposition.

When Saturn is located in the house of Venus or in his own house it is a palpable indication for white collared job without any manual labour, a fat pay packet and living in case and comfort without facing any major challenge of life. In that event when Venus is not strong in position or Saturn is not under benefic aspect but afflicted, such people may be a primary teacher, money lender or working in office in a very humble capacity. Saturn in the house of Venus, or Saturn and Venus both well fortified, or when Venus is Yoga Karka located in a comfortable position and secured by benefic aspect indicates a profession relating to arts and music in a sublime capacity as head of an academy.

When Saturn is placed in the house of Jupiter under benefic aspect indicates an executive job a career in sales under reputed organization or a job which command respect and dignity from others. When there

is no planet in between Saturn and Jupiter it may show a smooth way in life even in professional field. When Saturn joins the Moon, it denotes a power of deep thinking, a well marked prevision, partly suspicious and niggard attitude and such people are known as religious writers or engaged in an avocation that deals with liquid, chemicals, drinks etc. When such conjunction happens in an auspicious house which is a watery sign, it may be taken as an indication of foreign service with a dignified capacity. In order to fulfil the condition, i.e. a lucrative assignment abroad, both the Moon and Saturn should be lords conjunction should be in an identical house. When Saturn is strong but having Mars and Rahu treated as one of repulsive situation in a vocational field. Such individuals always suffer from tension and anxiety at their place of work though they are hard working and highly skilled technical individuals. They normally suffer from fear complex which gradually fray their mental stamina and make them ill tempered and unhappy.

A strong unaffiliated Saturn is treated as strong significator of discipline, system and keen prevision of life. Such Saturn guides individuals to manoeuvre the professional life with ability, skill and adaptability. It lends out the knowledge and information about limitation of help of others in the growth of conditional work pattern. When all planets are located within Saturn-Venus orbs it indicates a smooth professional life. When Saturn is related with the Sun, as a general rule, it promotes a job under government department. But a raft conjunction between Saturn and the Sun or Rahu devoid of benefic aspect always depresses the status of the job, brings sudden crisis in life where Mars in a similar position invites hindrance, demotion and embroilment. Such configuration generally heightens ambition but without any ability and skill which ultimately invites failure in undertakings. There may be some distinct variation in the nature of avocation depending on the strength, aspect, conjunction, occupation and relationship with Saturn and particularly the planets who are located in the 2nd, in the 12th or in the 7th from Saturn.

When Saturn joins with Jupiter the Sun and Mercury in the 2nd aspected day Mars it promotes a highly elevated occupation in a government set-up in land revenue or forest department. Here Jupiter-Saturn conjunction stands for a dignified assignment while the Sun-Mercury syndrome in the 2nd influences for a job relating to accounts and finally if Mars aspects the configuration it unfolds the core nature of

the job relating to land and its yielding i.e. production of crops, assessment of revenue or plantation, sale of logs, etc.

In a similar way the core nature of any job can be ascertained when Saturn is influenced by other planets according to Karaktatwa of the influencing planets. Where there are no planets i.e. on either side or in the 7th to Saturn it indicates a job unsteady in nature or job which faces frequent changes or a job mixed in nature with frequent wandering or an untidy low job with serious hindrance, or sometimes difficulty in getting a job.

When the Sun is aspected or related with Rahu well fortified, Mercury or Jupiter is in the 2nd while Saturn is conjoined or located in the 7th from Rahu it indicates a dignified job in aviation air force, either in defence or in civil organization.

When a weak Sun is with a strong Saturn having Mercury in the 12th and Venus in the 2nd it promotes aptitude for political activities. But a strong Sun related with Jupiter and joining or aspected by Yogakaraka Saturn with Mercury and Venus in the same position is treated as one of the best combinations for high political success or head of foreign diplomatic organization. The planetary combination as stated above for political activities also suits for a job in technical or engineering organization in late twenties. When Mars is in the 12th Venus and Rahu are in the 2nd to Saturn while the Sun joins Mercury and related with Saturn it indicates a political career, a strong minded individual, or earning from agricultural activities. Such individuals earn status and position from government in late life.

A Horoscope is divided into four ecliptic arcs. The upper meridian or the 10th Bhava is most powerful point with reference to a birth horoscope, an intersecting point between the tendencies and the available opportunities in an individual's life. The force emitting from the point usually forms a synonymous trait with the prediction and its working order in the present life span harmoniously when Saturn is related with the 10th is the inlet of Karma while 'karaka' for the 9th (indicates fortune) helps to enjoy the results in life's sojourn.

As such it is further emphasized that when Saturn and Jupiter are harmoniously related with the 10th they give an elevated status and dignified profession but in such case the Sun must be free form affliction.

Jupiter indicates abundance and multiplied virtues. A well fortified Jupiter held eschew difficulties of life. Jupiter if located in or aspects the 10th powerfully incites the native to forbear difficulties and turmoils of life. A strong Mars in the 10th under benefic influence gives empathy for work, makes such individual duty-bound, reliable, hardworking and surmounting in character. Such Mars gives high knowledge in engineering or technical avocation. Saturn in the 10th, though elevates an individual in his professional status becomes the cause of downfall if afflicted, which gives rise to extreme confidence and arrogance in individual. But benefic influence on Saturn in the 10th devoid of benefic influence bestows aggressive qualities without utilizing the tendencies and abilities that rest in an individual in a subtle stage. As such the professional status and the nature of profession could easily be judged upto a reasonable extent from the position of Saturn.

A few horoscopes showing the nature of profession, as well as obstructions in the working surroundings are lucidly explained hereunder. The birth details are withheld for obvious reasons.

Horoscope:

1. Rasi - Vrischika Lagna with Venus and Mercury.
   Dhanu - Sun;
   Kumbha - Jupiter;
   Meena - Saturn and the Moon;
   Mesha - Rahu;
   Tula - Mars and Ketu.

Sun
Mar Ket
9
10
Ven
Mer
7
6
8
Jup
11
5
2
Sat
Mon
12
1
4
3
Rah

Sat Mon	Rah		
Jup	**Chart No. 07**		
Sun	Asc Ven Mer	Mar Ket	

The native is director of works and projects in a foreign government. Mark the swap of houses between Saturn and Jupiter with reference to the 4th and the 5th house while Saturn joins with the 9th lord Moon forming two powerful Rajayogas which bestowed an elevated professional status.

2. Rasi - Karkata Lagna : Vrischika – Saturn; Dhanu – The Sun, Moon, Mercury, Venus and Ketu

Kumbha - Jupiter;

Mesha - Mars;

Mithuna - Rahu

	Mar		Rah
Jup	Chart No. 08		Asc
Sun Mon Mer Ven Ket	Sat		

The native is chief technical director in jute industry under public sector undertaking. Mark the 10th lord Mars in the 10th devoid of any malefic aspect. Further Mars is Yogakaraka and aspects the 7th lord Saturn in the 5th house. A stellium of 5 planets is in the 2nd to Saturn while Jupiter is located in the 4th house. The native is an engineer. The above planetary configurations unfold the clues for such high assignment.

Transit of Saturn:

An Aid to Timing Important Events – Part VI – Setback in Career and Loss of Office

Much has already been discussed and illustrated as to how Saturn, during his transit, exercises his power and influence to produce memorable events in one's life and career. It transpires from the foregoing discussion how effortlessly it is possible to fix up the period with a high degree of

accuracy, when Saturn crowns one with brilliant success in career or massive victory in endeavour. Saturn's priority in the judgment of human career and action has so firmly been established that it is useless to magnify and impossible to nullify our main thesis any further. As Saturn is the charioteer of our Karmic life, he can both control the reins of horses and unshackle them. He can also switch off all lamps and suspend or close a well begun play. As unmixed happiness is not possible, so also an unobstructed career. Our journey through life means forward and backward movements and also break journeys. It is commonly experienced that success stems from attempts and failures, and similarly, in more cases than one, a sunny day of career is over-clouded by an abysmal darkness. As Saturn gears up one's activities and boosts up one's career, so also he occasionally gives red signals. By a careful study of Saturn's position during his transit, we can ascertain the period when a person is destined to suffer set-backs in life and career or when one is to envisage an accident in karmic life like termination of office or suspension in service. A transfer to a clerk may be lethal blow, stronger than what dethronement is to a ruler. Rules, however, function uniformly for both a ruler and a clerk.

Rule I

Setback of grave nature and ignominious downfall are indicated in the natal chart, if lord of the 10^{th} house has only Rahu or Ketu in front of him without any planet in between. The same results accrue when lord of the 10^{th} house is associated with Rahu or Ketu, not forming thereby a Raja Yoga, as evinced in rule G.

When Saturn, during his transit, occupies a sign, wherefrom he cannot maintain any connection, by virtue of aspect or union or exchange of position with either of the 10th - lords, reckoned from ascendant and the Moon sign and, more particularly, when lord of the 10^{th} house falls in the 6^{th}, the 8^{th} or the 12^{th} form the location of moving Saturn, the outcome is manifest in the form of setback or crisis in career and activities, failure in undertaking or loss of power and position.

Saturn cripples or wrecks a flourishing career when he becomes delinked with lord of the 10^{th} by aspect, union or exchange of position, during his transit, which synchronizes with Rahu's transit over his own or Ketu's natal position or over lord of the 10^{th} who has exchanged his

position with lord of the 10^{th} in a chart, where lord of the 10^{th} has Rahu or Ketu ahead of him in the same or a different sign with no planet in between. In such a case, Saturn should be delinked with the stronger of the 10^{th} lords, where there are two such lords, and may aspect or transit over a weak 10^{th} lord eclipsed by Rahu or Ketu and a lord of any evil house simultaneously.

At the time of debacle, Rahu or Ketu may also be united with lord of the 10^{th} in the debilitation sign of either of them or in the 6^{th}, the 8^{th} or the 12^{th} from the 10^{th} lord.

Example:

1. Adolf Hitler (1889-1945) - Born 20 April, 1889 at 6.30 p.m. L.M.T.

Libra - Ascendant 3°8'; Sagittarius – the Moon 14°10', Jupiter 15°56', Ketu 23°47'; Aries – The Sun 8°32', Mars 24°50', Mercury 3°22'; Venus (R) 24°26'; Gemini – Rahu 23°47'; Cancer – Saturn 21°10'.

Mon Jup Ket 9
8
6
5
7
10
4 Sat
1
Sun Mar Mer Ven
11
12
3 Rah
2

	Sun Mar Mer Ven		Rah
	Chart No. 09		Sat
Mon Jup Ket		Asc	

Hitler's downfall, as we know today, was mainly caused by his treacherous and unwise act of getting involved in a war with Russia. Saturn's entry into Taurus gave premonition of what was in store for the Fuehrer. Saturn entered Taurus on 18, June 1941 and lost contact with Mercury, owner of the 10^{th} from the Moon as well as his associates, who have produced a Raja Yoga in the natal chart. On 22 June, 1941, Hitler made a Himalayan blunder and committed a colossal error of judgment when he sent his troops, without a declaration of war and also without the least respect for the Non-Aggression Pact, against the U.S.S.R.

Thus Soviet Union was forced to wage war against the Nazi militant power. When Saturn got into Taurus, natal Mercury and his Raja Yoga-producer associates fell in the 12^{th} house from him. Again, the Moon, lord of the 10^{th} from ascendant, fell in the 8^{th} from moving Saturn. As pointed out in our present rule, the period was bound to trigger off troubles and set-backs in life and career. During the period of Saturn's stay in Aries following his re-entry in retrogression into the sign, there was a temporary check on the evil effects. But Saturn again entered Taurus in March, 1942 and stayed there upto 5 August, 1943. If the major events of war on the Russian front be reviewed in retrospect, it will become easily to grasp how Saturn created havoc during his occupation of the sign Taurus. The Nazi troops mounted a massive attack on Stalingrad in September, 1942. In November, however, an enormous counter-attack was initiated by the Russian army. The Soviet offensive became fruitful when the German troops were encircled only to surrender at last on 2 February, 1943. Saturn in retrogression was still continuing his movement in Taurus and had no contact with either the Moon or Mercury, owners of the 10^{th} houses. Then approached the time for the fall of Berlin. When Saturn entered Gemini in the first week of August, 1943, a lot of damage had already been done and, apparently, a time came for Hitler to retrieve his lost prestige. We should now pause to re-assess the position and power of his 10^{th} lord, the Moon, who was being aspected then by Saturn from Gemini. In the nativity of Hitler, the Moon lord of the 10^{th} house, is blemished on account of his association with Ketu and Jupiter, lord of the 6^{th}. The Moon is in the 3^{rd} house and the 3^{rd} house happens to be the 6^{th} from the 10^{th}. Moreover, this house suffers serious affliction. Rahu, on the other hand, has manifested a kind of Raja Yoga, since he is in a kona and is aspected by the Moon, lord of a Kendra. But this Yoga is also subject to Jupiter's harmful aspect. The moon, lord of the 10^{th} is here associated with Ketu, Rule I. Though Jupiter happens to be in between the Moon and Ketu, no advantages accrue as Jupiter owns the 3^{rd} and the 6^{th} from ascendant and is obviously mischievous. The entire consortium does not favour scoring benefic points. Hence, the conditions did not improve after Saturn's entry into Gemini. Saturn's connection, during his transit, with a 10^{th} lord, eclipsed by Rahu or Ketu is sure to eclipse one's career by causing a downfall provided such a transit synchronizes with Rahu's transit over his own or Ketu's natal position. Hitler also could not rid

himself of the negative consequences. The Soviet army began to march towards Berlin in the spring of 1945 and on 16 April 1945, commenced the decisive battle for the fall of Berlin. Saturn's aspect, during his transit in Gemini, on the natal Moon, however, allowed Hitler to remain in power as a de-glamourised and broken Fuehrer till his suicide in the last week of April, 1942. In December, 1943, Saturn entered Taurus in retrogression, had a stay there till 24 April, 1944 and was consequently delinked with both the Moon and Mercury, lords of the 10th. This naturally aggravated his prospect of aggrandizement and maintenance of the status quo in war. In October, 1944, Ketu entered Sagittarius and entwined the natal Moon, lord of the 10th house. The formation of this malefic Yoga synchronized with Saturn's progress through Gemini, wherefrom Saturn was directly aspecting and natal Moon, the eclipsed 10th lord. Thus, we can adduce good reason, as per Rule I, for Hitler's denouncement and catastrophic fall.

2. Indira Gandhi (1917-1984) - Born 19 November, 1917 at 11-12 p.m. I.S.T. at Allahabad.

Cancer - Ascendant 26°45', Saturn 21°47'; Leo- Mars 16°23', Scorpio - the Sun 4°7' Mercury 13°13'; Sagittarius - Venus 20°59'; Rahu 10°39'; Capricorn - the Moon 5°38'; Taurus - Jupiter (R) 15°2'; Gemini - Ketu 10°39'.

Mar
Ket
5
3
6
Sat
2
Jup (R)
4
7
1
10
Sun Mer
8
Mon
12
9
11
Ven Rah

		Jup (R)	Ket
	Chart No. 10		Asc Sat
Mon			Mar
Ven Rah	Sun Mer		

The nativity, replete with powerful Raja Yogas, is very often found to contain pitfalls and is subject to some kind of weakness, which may sometimes escape our notice due to oversight. Indira Gandhi's chart has been illustrated earlier with particular reference to Saturn's aspect on the planets, responsible for her ascendancy to power and particularly

to the pinnacle of glory in 1971. We should now pause to observe that Venus, lord of the 10th from her Moon sign, but seated in the inauspicious 12th house also. It is nonetheless true that Venus occupies his own Navamsa, which inter alias accounts for her success in career. But the adverse and negative effects of Venus cannot be nullified. It is due to this that she began to confront severe hostilities and problems following Saturn's entry into Gemini. Saturn, during his progress through Gemini, could directly aspect Venus, owner of the 10th from the Moon. Venus, apart from being eclipsed by Rahu, is stationed in the 12th from the Moon and in the 6th from ascendant. When Saturn entered Gemini, radical Jupiter, with whom Venus has exchanged his position naturally in the natal chart, also fell in the 12th house form moving Saturn. Since Saturn was aspecting ill-disposed natal Venus, blemished by debilitated Rahu's association, the period was sure to be a troublesome and turbulent one. That natal Jupiter, with whom her 10th lord Venus has exchanged his seat, fell in the 12th from moving Saturn was also a danger signal. The only silver lining in the dark cloud was Saturn's aspect on Venus. Saturn did not lose contact with the 10th lord Venus during his transit in Gemini. After a careful examination of all these factors, we can understand why the period of Saturn's movement in Gemini saw the growth of a massive youth and students' movement in Bihar. In 1974, when Saturn was continuing his movement in Gemini, Jayaprakash Narayan launched his movement, which, backed by enormous popular support, began to grow in size and strength and spread quickly like fire. On 11 December, 1973, Jayaprakash gave a call to the youth for restoration of democracy in the country. That was, in a sense, the beginning. It is important to note that retrograde Saturn in Gemini was then almost at the same longitude as occupied by natal Rahu and Rahu was in his natal position, eclipsing radical Venus, lord of the 10th from the Moon sign. Jayaprakash Narayan's movement was committed to total revolution as well as removal of the Prime Minister from power. It came as a big challenge to Indira Gandhi and her position was in jeopardy. That Venus is ahead of Rahu is, of course,, a plus point. The perilous condition reached its climax, when Raj Narain's petition, which he filed against her election in 1971, was finally decided by the Allahabad High Court on 12 June, 1975. The justice, in his thrilling verdict, declared her 1971 election void and disqualified her for six years from holding any political office or becoming a Member of Parliament. A stay of judgment for twenty days was,

however, granted. Her position was quite at stake, but she preferred to continue in office until her appeal was decided by the Supreme Court. The Opposition protested against her holding office, As Saturn was aspecting her natal Venus, the planet helped her keep the crisis at bay for the time being. On 25 June, 1975, she clamped internal emergency in the country. All the notable opposition leaders were immediately imprisoned. It is worthwhile to have a glimpse of Saturn's position. When internal emergency was proclaimed, Saturn was still in Gemini, aspecting her natal Venus, lord of the 10^{th} from the Moon Sign. But Rahu was no longer in Sagittarius, but in Scorpio. Thus, the danger period was over. Promulgation of emergency kept the crisis at bay. When natal Venus, lord of her 10^{th} from the Moon Sign was aspected by Saturn from Gemini and associated with Rahu simultaneously, it sparked off problems, but could not cause a downfall. For Saturn, traversing Gemini, was also aspecting Mars, lord of the 10^{th}, lodged originally in Leo.

Situation worsened with Saturn's entry into Cancer when Saturn commenced his journey through Cancer, he lost his contact with natal Mars and Venus, lords of the 10^{th} from her ascendant and the Moon respectively. Nor could he maintain relationship with natal Jupiter or the Sun, the two guiding planets with whom Mars and Venus have exchanged their positions mutually in the horoscope. Furthermore, Saturn became united with natal Saturn, lord of the 7^{th} and the 8^{th}. Election was held on 16 March, 1977, and Indira was rejected by the electorate. Saturn thus caused her downfall when he assumed almost the same longitude as that of natal Mars, lord of the 10^{th} house from ascendant, during his progress through Cancer. Saturn's movement in Cancer, obviously, marked the gloomiest period in her life and career. She had to face and fight a plethora of changes and propaganda against her. After Saturn's entry into Leo, she was able to gradually brighten up her de-glamourised and tarnished image. Leo in her nativity is tenanted by her 10^{th} lord Mars. It is, therefore, no wonder that she retrieved her lost position to a considerable extent, when she won the by election from Chikmangalur constituency on 8 November 1978. Saturn's longitude then came close to that of natal Venus. It is true that even during Saturn's movement in Leo, she was not absolutely free from humiliation and harassment. The reason is not far to seek. Saturn was associated with Rahu in Leo, afflicting her 10^{th} lord Mars on the one hand and moving, on the other,

in the 10th from the Sun, who has exchanged his place mutually with Mars, lord of the 10th in the horoscope. But her enemies were fast dispersing and the Janta Government showed signs of cracking up, particularly after Morarji Desai had resigned the office of premiership on 16 July 1979. The utter failure had infighting of the Janta Party ultimately paved the way for her staging a triumphant comeback. It must be pointed out that Morarji's resignation from Premiership was, in actually, a pleasant victory for Indira and the event coincided with Saturn's occupation of her natal Mar's longitude in Leo.

In 1982 and also in the first half of 1983, there cropped up a Yoga almost similar to the one formed in 1974. For, Rahu and Ketu interchanged their natal places on the one hand and Saturn was aspecting Ketu in progress through Sagittarius on the other. This time also Saturn in Libra was aspecting Venus, lord of the 10th from the natal Moon. Venus, ahead of Rahu in the horoscope in the same sign, occupies his own Navamsa. Saturn's aspect on such a Venus cannot cause of downfall, however problematic the period may be. Ketu in Sagittarius was, obviously, not as bad as Rahu in the same sign by reason of his stay in his exaltation sign. Nevertheless, during the period in question, Indira Gandhi had to face unhappy developments of violence and disharmony in Punjab and Assam. The infamous Nellie massacre in Assam took place on 18th February, 1983 and all attempts for a solution of the Punjab tangle ended in fiasco. The period turned out to be one of her ebbing hegemony when her political leadership began to falter and fail.

Saturn is the Planet of Destiny

Saturn is considered as the most evil but strong planet out of nine planets. Saturn is barren, lame, binding, cold dry, defensive, hard, honest, sincere, masculine, earthy melancholic, nervous and secretive planet. Saturn causes delay. It can even deny the best things of life. It also disappoints. Disharmony, dispute, difficulty, despondency defection and differences are the outcome of an evil Saturn. Responsibilities, accuracy, precision, perfectness, and definiteness are dignified Saturnian qualities. Plodding, perseverance, patiently working, prudence, economy, saving, endurance, industry, savings, power to keep secrets, stability, self-control, sense of duty etc. are attributed to a beneficial Saturn.

Saturn is the principle of contraction. It moves things towards stability. It gives the power to save and accumulate wealth. It assists one to acquire landed properties. Saturn gives perfection, precision, sophistication and refinement in every field of activity if posited in angular or trine houses. It rules the solid foundations of things, real estate, permanent building and fixed assets. It gives firmness of conviction, prudence, patience, dependability, capacity for hard work and fidelity when dignified. It is the planet of constitutional law. Saturn's influence is heavy, restrictive and lasting.

Saturn governs the dried regions of the body i.e. teeth, bones, knees, spinal cord, chronic diseases like neurotic ailment, nervous disorders, spleen disorders, dental troubles, etc. when afflicted.

Saturn governs the two signs of the Zodiac i.e. Capricorn and Aquarius, the 10^{th} and 11^{th} houses of the natural Zodiac. He is exalted in Libra; debilitated in Aries and detrimented in Cancer and Leo.

Saturn rules elders, debts and repayment, wills and estates, jails, prisons, exile, shoes, stone, legal matters, traditions, the sense of duty, printing, fertilizers, servants, time, limitations, justice, just rewards; old age, old things and the past. Saturn is karaka (Significator) of the 6^{th}, 8^{th}, 10^{th} and 12^{th} houses. Stupidity, dullness, want of originality, dearth of ideas, laziness, idly wasting time are the outcome of ill-posited Saturn. Saturn denotes all matters kept hidden or in secret, excavation of tunnels, under-ground trenches and burial ground. Saturn aspects the 3^{rd}, 7^{th} and 10^{th} houses from its position. His favourite stone is blue sapphire, and his mental is steel. During transit, Saturn stays in one sign for 2 ½ years.

1. Saturn determines the course of destiny in one's life.

A strong Saturn is absolutely essential in a horoscope to accomplish anything worthwhile, which is why it has been rightly called the planet of destiny, because it appears to be the common denominator in the charts of those who have made their mark in the world. A horoscope with a weak Saturn denotes a weak and colourless person who can't do anything either for himself or for the country.

A detrimented Saturn in a Trik house causes permanent physical disability and gives the native too many troubles and hardship in his path of progress. He then fails to rise in life and leads a vegetable existence, which has got no meaning at all. A combust Saturn in an evil house along with Mars causes violent accidental deaths. Astama Sani i.e. Saturn in the 8^{th} along with Mars or any aspect of Mars to Saturn in the 8^{th} also causes violent accidental deaths like the case of Netaji Subhash Ch. Bose and Dr. Martin Luther King

A retrograde Saturn in the 5^{th} or 9^{th} makes one a strong personality or a creative genius. Combust Saturn along with Ketu in the 10^{th} makes one a great political leader.

Capricorn is Saturn's home sign where he expresses his best qualities most naturally. Libra is his sign of Exaltation and Aries is his sign of fall. Saturn's natural reserve, caution, patience and aptitude for careful planning are at its best in Libra but these same qualities clash with Aries's fire and combativeness. Saturn shows its evil nature most effectively when posited in its detrimented sign Cancer.

Saturn is a strong karmic planet. Saturn actually determines the course of destiny in one's career if posited in a strong angular or a strong trine house and the native then rises very high in life despite hardships, troubles and delay. Saturn brings fortunes late in life. Saturn burns away one's past sins by putting him in trouble and distress. The most remarkable event happens when the conjunction of Saturn and Jupiter is posited in the karmic destiny signs like the 5^{th} or the 9^{th}. The 5^{th} house indicates past karmic effects in this life and that is why it is called 'Purva Punya Sthana'. The 9^{th} house shows future karmic results. The 5^{th} house stands for creative talent and creative self-expression. The 5^{th} house stands for higher intelligence, higher knowledge and higher inner mind. So Saturn expresses its best qualities if conjoins with Jupiter either in the 5^{th} or in the 9^{th} house and the native gets their best benefit; he then rises to the top just like Rabindra Nath Tagore (Jupiter in the 5^{th}); Boris Pasternaik (Saturn in the 9^{th}); Edgar Allan Poe (Ketu and Saturn in the 5^{th}); Virginia Woolfe (Saturn and Jupiter in the 5^{th}); John Milton (Jupiter in the 5^{th}) etc.

2. Saturn creates fortunate and unfortunate comments in life.

Grant Lewi in his book 'Astrology for the Millions' has found out one most important theory by which you can find out your best period in life. According to him, Saturn is the planet of fate and destiny. By making research on its transit movements, he came to the conclusion that transit Saturn when travels from 7th to the 10th house (strongest point in a chart) big political leaders assume their maximum power and earn name and fame during that time. They recede from name and fame when transit Saturn travels from the 1st to the 4th house (weak points in a chart). By the time when transit Saturn comes in the 4th they all fade away completely or death makes their end.

Grant Lewi has applied this theory in the lives of strong men of destiny like Adolf Hitler, Napoleon Bonaparte-1 Kaiser withelm, Mussolini and Marshal Stalin. He found that most of them fade away as soon as transit Saturn entered the 3rd house and when Saturn entered the 4th house, they became practically ruined.

Jyoti Basu, former Chief Minister of West Bengal was born on 8/7/1914 at 10.50 AM, his Lagna is Virgo. In 1976 when General Election was held, Saturn was placed in his 11th house. This position of Saturn helped him to win over the election and to become a leader of the left-front and to form his ministry.

Netaji Subhas Ch. Bose was born on 23-1-1897 at 12 noon. His Lagna is Aries. He became the President of Indian National Congress in 1938 when Saturn was placed in his 12th house. He did not like Gandhiji's non-violent movement. He believed that Swaraj could not be had by non-violent means. He said, 'Give me blood and I will give you freedom'. Thus he escaped from India and went to Germany in disguise in 1940. He formed his new party 'I.N.A.' with Japanese aid in 1943 and launched his fight with the British Army. But he died in a plane crash on 18-8-1945 when Saturn was in his 3rd house.

Dr. Rajindra Prasad was born on 3.12.1884 at 10.44 A.M. His Lagna is Capricorn. He became the first President of India in 1950 when Saturn was transiting in his 10th house, and continued this post upto 1962 when Saturn moved to the first house.

From the above, you will find that Transit Saturn when travels from the 7^{th} to the 10^{th} house, the native gets the best fortunate results in his life, but starts fading away when transit Saturn enters the first house and completely vanishes when transit Saturn enters his 4^{th} house. But the theory is very effective in the case of political leaders only. In other cases, this theory is not so effective.

3. Saturn is the creator of all sorts of historical events.

Saturn get detrimented in Cancer. Its ruler the moon is a strong enemy of Saturn. When transit Saturn enters into Cancer and stays for 2 ½ years and when conjoins with Mars there, world's most important historical events usually happen during that time.

When Saturn was in Cancer during August 1621 to 1623 conjoining with Mars about July 1622, Emperor Jahangir was then ruling India and lots of wars and mass killings happened during that time. In England, it conjoined with the accession of King James-I. In France, Cardinal Richlew was then the most powerful personality.

When Saturn entered Cancer again in July 1651 conjoined with Mars in August 1652 and entered Leo in August 1653, we found Emperor Aurangjeb forcibly occupied the throne of India by throwing his father Emperor Shahajahan into Jail. In England, Cromwell abolished Parliament and England was ruled by military dictatorship. In France, autocracy triumphed.

Saturn again entered Cancer on 19.6.1887, Mars conjoined with Saturn in Cancer on 21.8.1887, and stayed there till 4.8.1889. During this period, many important historical events took place. India was then under the British Rule. Dadabhai Naoroji became the President of the Indian National Congress which was established in 1885.

Saturn entered Cancer on 6.8.1916 and stayed there till 16.9.1918. Mars conjoined with Saturn in Cancer on 2/9/1917. During this period, the first world war was started and took away millions of lives and it destroyed many properties. In India, terrorists started activities under the leadership of Lokmanya Balgangadhar Tilak, Bankim Ch. Chatterjee and Swami Vivekananda in order to free India from the British Rule. In 1916, Lala Lajpat Rai established 'India home Rule League' in the United States. There was mass firing at Jalianwala Bagh on 13.4.1919. Then Mahatma Gandhi started 'Quit India' movement. President Wilson of

the U.S. established the league of Nations in 1917. The great Russian Revolution also took place in 1917.

In 1946 Saturn entered Cancer on 10.6.46 and stayed there till Jan 1948. Mars conjoined with Saturn in Cancer on 22.9.47. During this time three most important historical events occurred in India viz. India became independent, Pakistan was created and Mahatma Gandhi died of bullet injury on 30.1.48.

In July 1975, Saturn again entered Cancer stayed there till 26.8.77. In 1976, Smt. Indira Gandhi, the 3rd Prime Minister of India lost her position and power by wrongly declaring the General election. India then came under the Janta Rule. Morarji Desai became the 4th Prime Minister of India.

So transit Saturn when comes in Cancer and conjoins with Mars, most important historical events usually happen.

4. Whether Astama Sani i.e. Saturn in the 8th is at all harmful.

Astama Sani i.e. in the 8th if conjoins with Mars or gets aspects from Mars causes all sorts of violent deaths. Conjunction of Saturn and Mars in violent signs (Aries, Taurus, Scorpio and Aquarius) is a very dangerous affliction which generally causes violent accidental deaths. I will now explain this phenomenon by example horoscopes:-

(a) Death by assassination.

Birth-chart: Taurus-Mars and Rahu; Scorpio-Ketu; Sagittarius-Saturn; Capricorn-Sun and Mercury; Aquarius-Venus and the Moon; Aries-Jupiter (Born on 15.1.1929 at 1 p.m.)

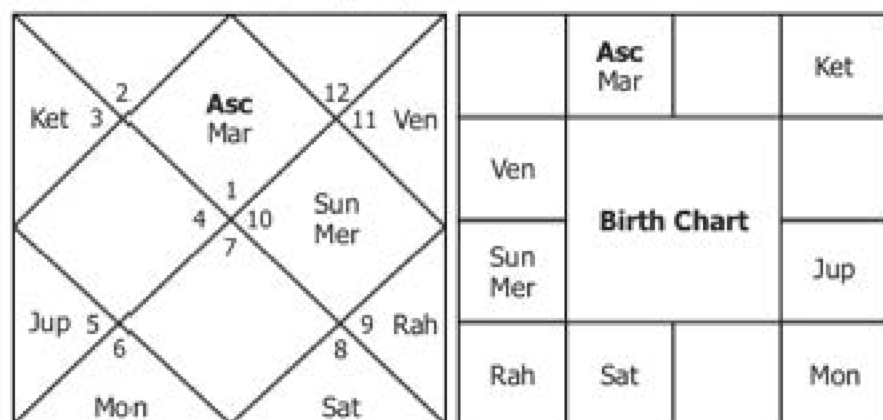
Jup
3 4 **Asc** Mar Rah 1 12
2
5 11 Ven Mon
8
6 7 Ket 10 9 Sun Mer
Sat

	Jup	**Asc** Mar Rah	
Ven Mon	**Birth Chart**		
Sun Mer			
Sat	Ket		

This is the horoscope of the American Negro leader of non-violence Dr. Martin Luther King who won Nobel peace prize in 1964. He was assassinated on 4.4.1968. Saturn is placed in the 8th aspected by Mars. Conjunction of Mars and Rahu is placed in a violent sign Taurus and in the lagna. These two afflictions caused his violent death. Thus astama Sani i.e. Saturn in the 8th proved to be very evil.

(b) Death by Plane Crash.

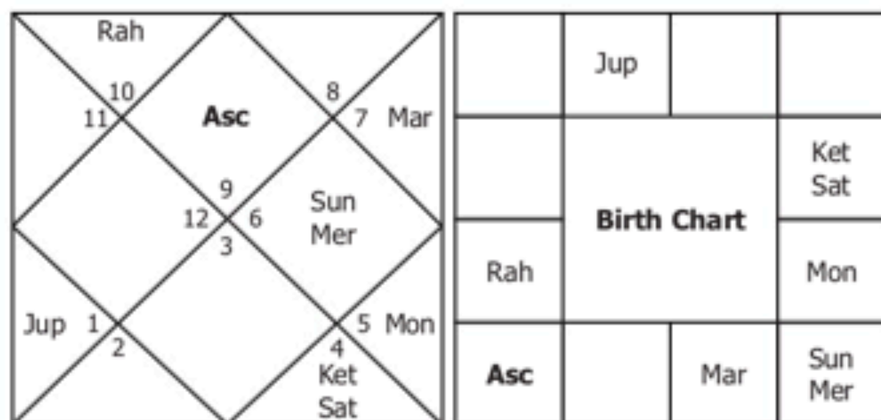
Birth-chart: Aries-ascendant Mars; Gemini-Ketu; Leo-Jupiter; Virgo-Moon, Scorpio-Saturn; Capricorn-Sun, Mercury and Rahu; Aquarius-Venus (Born on 23.1.1897 at 12 p.m.)



This is the horoscope of Netaji Subhas Chandra Bose who died in a plane crash on 18.8.1945. Saturn is placed in the 8th in a violent sign Scorpio aspected by Mars by its 8th aspect. This single affliction caused his violent death.

(c) Death by bomb Explosion.

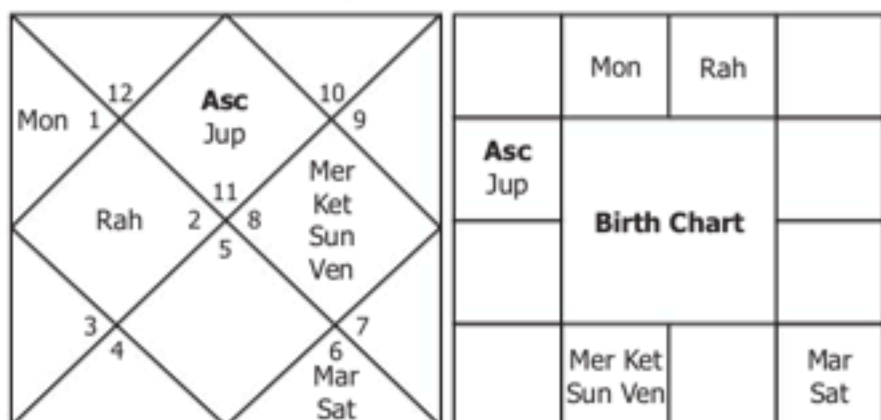
Birth-chart: Sagittarius-ascendant; Capricorn-Rahu; Aries-Jupiter; Cancer-Ketu and Saturn; Leo-Moon; Virgo-Sun and Mercury; Libra-Mars (Born on 25.9.1916 at 21.30 p.m.)



This is the horoscope of an Sangh leader Pandit Din Dayal Upadhyay, who died of bomb explosion. Saturn is posited in the 8th along with Ketu. Astama Sani proved to be very dangerous in his life.

(d) Death by execution.

Birth-chart: Aquarius-ascendant, Jupiter; Aries-Moon, Taurus-Rahu; Virgo-Saturn and Mars; Scorpio-Sun, Venus Ketu and Mercury (Born on 15.11.1891 at 12.15 noon).



This is the horoscope of German Field Marshal Erwin Rommell. He tried to assassinate Hitler in a coup d'état but failed. He was then executed by Military Court Marshal. Saturn is placed in the 8th along with Mars aspected by Rahu. Thus astama Sani proved to be very evil in his life.

The Store House of Fortune

While judging a horoscope, the first thing to decide is to see the strength of the Lagna. Just as the structure made on a Shaky foundation is bound to fall down, in the same way if the Lagna is very weak the horoscope will be valueless. It is for this very reason that the Lagna must be very strong, having combined with or aspected be benefic planets and should be devoid of evil influences. There is one principle that the Lagna should not be occupied by a *dusthana* lord or that the lord of the Lagna should not occupy the 8th house or afflicted by the 8th lord. It is, therefore, laid down that the lord of the Lagna should always be stronger than the lord of 8th house. If the Lagna is weak, the native there of will be of a very weak constitution, with the result that he will have no vitality, vigour and strong will and strength to earn livelihood for himself and his family.

The next important factor is the 9th house denoting Bhagya or luck or good fortune. It is a trine house wherein resides the goddess Lakshmi. This is considered to be the most powerful trine house amongst other trine houses, namely the 5th and the Lagna. The Lagna is both a Kendra and trine house. The Kendra houses, namely, the 1st, the 4th, the 7th and the 10th houses, are said to be the residence of Lord Vishnu. Hence, the association of the lords of these Kendra and kona houses results in a Raja Yoga, and the native enjoys the full-fledged result of the yoga, if strong and without any sort of evil afflictions. However, it will be most significant to note that if the lords of the *Bhagya* and Karma houses are placed in a *shashtashtaka* (6th or 8th), the native will be tossed here and there by such a position, as there will be sort of tussle between the Bhagya and Karma of the native.

In the Zodiacal circle, the sign Dhanus will be on the 9th house, ruled by the best benefic planet Jupiter, Jupiter is said to be *Dhanakaraka, Putrakaraka* and *Vidya Karaka*. He is the preceptor or Guru of the *Devas* and is therefore called the *Deva Guru*. The 9th denotes Dharma, religion and of or metaphysical knowledge. *Dhanus* is the sign of hope, anticipation and intuitions. The 9th house is the 5th of the 5th house (*Bhavat Bhavam*). If the 5th is considered to be the house of *Purva Punya*, the 9th house too is said to be the house of *Purva Punya*. The 9th house denotes *Sanchit* karma. There is a saying that a person having no Bhagya is just like an animal. Now let us examine some Yogas in which great significance is attached to the 9th house and Jupiter.

Mukuta Yoga

Mukuta is said to arise if Jupiter is in the 9th from the 9th lord, a benefic is in the 9th from Jupiter and Saturn is in the 10th house. A person born in this Yoga is said to be a king or head of forest tribes or hunters, powerful, evil minded and a successful sportsman. In this Yoga, Jupiter is required to occupy the 9th house if reckoned from the lord of the 9th house. Not only that but there should be a benefic planet in the 9th from placement of Jupiter. Thus, the 9th house and Jupiter both play their significant role in this Yoga.

Nabhi Yoga

Nabhi Yoga is described by Prof. B. S. Rao in his *Satya Yoga Manjari* that if Jupiter is in the 9th from the Lagna and if the lord of the 9th is in the 11th from Guru combined with powerful Moon. A person born in this Yoga becomes happy, learned, wealthy, honoured by the kings, sympathetic, etc. In this Yoga also the importance is given to the 9th house and Jupiter.

Shri Yoga

Shri Yoga is formed if the lords of the 2nd and 9th join a Kendra and are combined with the lord of that house and aspected by Jupiter the results ascribed to this Yoga are that the native will be an excellent minister, praised by the rulers, conqueror of enemies and lord of many countries after his 22nd year.

Nagendra Yoga

Nagendra Yoga is said to arise when the 9th lord is in the 9th from the 7th house from the Lagna and is aspected by Jupiter. It will be important to note that the 3rd, the 7th and the 11th are termed as Kama Trikona houses. The 9th from the 7th will be the 3rd house which is a Kama Trikona house. So, the 9th lord will be in the 3rd house, from where he will aspect his own house, the 9th house. Moreover, he will be gaining the most benign aspect of Jupiter, the most benefic planet by nature.

Kalidasa in his *Uttarakalamrita Khanda IV Sloka* 4 gives us three pairs of Yogas as under:-

(1) The lords of the 9th and the 10th if reckoned from the Lagna, when combined together, or occupying each other's house or in mutual aspects, etc. bestows high position in life to the native.

(2) The lords of the 9th and the 10th when counted from the 9th house, when combined together, etc. gives medium position in life.

(3) The lords of the 9th and the 10th when counted from the 10th house, when combined together, etc. gives small position in life to the native. Let us see the following chart given in *Uttra Kalamrita*, translated by Pandit Bhushan V. Subrahmanya Shastri, wherein he states as under:-

"The lords of the 9th and 10th from the Lagna, the lords of the 9th and 10th from the 9th, and the lords of the 9th and 10th from the 10th – each of these pairs being in mutual Kendra position constitute themselves strong Raja Yoga: Sloka 4 (1), (2), (3), (b)." The following horoscope of Sir K. Sheshadri Iyer is given below for reference.

5
6
3
2 Sun Ven Ket
4
7
1 Mon Mer Jup
10
Rah 8
9
Sat Mar
12
11

	Mon Mer Jup	Sun Ven Ket	
	Chart No. 06		Asc
Sat Mar			
	Rah		

In this chart please note that (1) the lords of the 9th and 10th, viz. Jupiter and Mars (2) lords of the 9th and 10th from the 9th, viz. Mars and Jupiter and (3) lords of the 9th and 10th from the 10th viz. Jupiter and Saturn – all the lords of the above said three pairs occupy Kendra positions to each other, vide IV-4 (1), (2), (3) (b).

Hence the 9th house of luck or fortunes or *Bhagya* plays its vital role. If the 9th house and its lord are both very weak and severely afflicted, the native's luck will not help him in any way. The 9th denoting

knowledge leads one finally to the path of salvations or to merge in the lord.

Aspects of Rahu & Ketu

Moon conjunction Rahu. This aspect provides internal emotional satisfaction for him. If not, at least he will provide such satisfaction for others. Basically, this aspect represents better emotional distribution within or without the native. Support from mother or 'mother image' is of utmost importance for him in this life.

The idea to take something from 'mother' and be a 'mother figure' to someone is highly under focus. These people go through ultra high and low emotional stages in this category. As a result, it is not to provoke them emotionally at the wrong time. Vivid imagination and stronger sensitivity towards some of the past life experiences and their illumination is noticed in this aspect. They may go through typical or unusual emotional experiences which could be part of their recent life externalization with a great similarity to reality.

Sun trine Rahu. This aspect provides good popularity, personal elevation and execution of proper ego for him. Circumstantial assistance in getting recognized in the world is noticed. Strong foundation and establishment of identity is done by the help of the father-figure in life. Success in the public life or even in politics is seen. During his recent life, he had been well recognized for his assistance to others. As a result, in this life repayment is done to him to get somewhere, no matter where he starts in life. Optimistic attitudes and open goals are quite common for him.

Dasa Periods

When it comes to Timing of Events, it is *Dasa Paddhati* (Vimshottari Dasa System) in Hindu Astrology which is unique but if the learned astrologers will not be able to differentiate between the ruling Dasa of Karmic planets and other planets, they are likely to err. Similarly, the Dasa periods of Rahu and Ketu are also Karmic, and are to be delineated differently.

Sun
11
Mer 12
Asc
Ven
9
8
10
Ket 1
7
Mon
Rah
Mar
4
2
3
Jup
6
5
Sat

Mer	Ket		
Sun	**Birth Chart**		Jup
Asc Ven			Sat
		Mon Rah Mar	

In our illustration, the native had the balance of Jupiter Dasa of 8 years 9 months at the time of birth. A change came when he entered in Saturn Dasa, i.e. he was completely disowned by his parents and he had to work and earn his own livelihood. During these 19 years of Saturn Dasa, he had been learning and earning and the life was quite regular and smooth though progress was very slow. With the change of Mercury Dasa, a complete change came in his life. From employment, he came to the business, but this period was full of struggles, sufferings and fluctuations, though every suffering brought an additional knowledge to him.

With Ketu Dasa, his life was completely changed. As said earlier, this Dasa period was Karmic. Ketu is placed on the asterism of Venus and it became all the more important because Venus is one of the Karmic Controlling Planets. With the beginning of Ketu Dasa, he started from the scrap and reached on the dizzy heights of his life. Such time will not repeat as he will not see Rahu Dasa. He was on Top of his trade and industry in the country, but before the end of Ketu Dasa, he came to his normal pattern of Destiny i.e. there were times when he had nothing to eat and nothing to wear. He had to suffer the greatest humiliation of his life. But perhaps God has a purpose behind it. He become religious and spiritualistic from selfish and materialistic approach.

Venus Dasa, planet of Karmic Distribution Control, brought about complete revolution and rejuvenation in his life and he has attained a position which he could have never dream of in his early life. Had Venus not been the Karmic Control Planet, the results of Venus Dasa would

have been totally different. We would rather say, that he is a fortunate man, because most of his Karmic debts of past incarnation were paid during Saturn and Mercury Dasa, Ketu Dasa taught him a lesson and he should have no problem in his old age i.e. upto the age of 72 years. Sun Dasa is likely to prove death inflicting for him as Sun is placed on the asterism of Jupiter (ruler of the natal 12th house) and the Sun is in the 2nd house being the ruler of the 8th house.

Transits

We are of the opinion that Transits are more powerful and decisive than Vimshottari Dasa System, and even capable of modifying the Dasa System, though some of the learned astrologers may not be in agreement with us.

All the transiting aspects of Nodes to the planets in the chart are Karmic points of interchange. The aspects or conjunctions and positions of any Node are very significant to the planets in the natal chart.

Transit Rahu conjunct natal Ketu : First time this aspect took place in the year 1926 when it coincided with the beginning of Saturn Dasa. Second time this manifestation took place in the year 1948 with the beginning of Mercury Dasa and third time in 1966 in Ketu Dasa. All these conjunctions were bad, and brought about revolutions which became the cause of his sufferings and downfall. These three phases had their distinct characteristics in his life.

Rahu conjunction Rahu – 1939-40: He got married and got his first employment. Second time this conjunction took place in the year 1957, when he was released from all the sufferings and bondage imposed on him by Rahu conjunction Ketu in the year 1948 and a new cycle of life began. When this conjunction took place third time in the year 1975-76, his astrological works were recognized and was invited to visit foreign countries to speak on Hindu Astrology. His visit was a great success. If one way it was a great honour him which completely change the pattern of his life. This aspect may not operate in his life time any more.

Rahu conjunction Sun in 1951 brought about a financial relief. Rahu conjunction Venus 1952 was the most unfortunate part of his life (Venus is the Karmic Controlling Planet for the present lifetime). If Venus was not the Karmic Control Planet, this conjunction would have meant

something different and proved beneficial. Rahu conjunction Saturn in the year 1961 brought about his daughter's marriage and a raise in his employment. His salary was just doubled over a night. Rahu conjunction Jupiter/Neptune during this year 1962 brought another improvement in his life. He was again promoted.

Rahu conjunction Pluto (6th House) in 1964 destroyed him almost. Rahu conjunction Mercury in 1969 brought heavy losses in business and he was almost completely ruined. Rahu conjunction Venus in 1971, except his physical survival, nothing was left. With the entry of Rahu in his 12th house opposing Pluto, he had to rebuild his life all over again.

Whenever transit Rahu will come to conduct Ketu or other Karmic Control Planets, the outcome will be malefic. For other planets, it will depend on other factors also.

Moon and its Effects on Vocations

To many people, work is something that interferes with pleasure. Our ancestors linked their instincts for survival with their ability to work. The men hunted for food, and the women converted it into meals. They also hunted to provide skins to keep their bodies warm and later worked to build shelters to shield them from the vagaries of the weather. The means of survival have changed with every age and, despite our more sophisticated life, work I still connected to our basic instincts for survival. The methods, means, and rewards have changed, but the motivation has not. Today we have many things designed to reduce work and allow more time for leisure, but we never really catch up with enjoying the leisure to the full because the old nightmare of survival intervenes. Build a better house, design better standards for living, have all the labour saving devices you want in the kitchen and all you have substituted for the hunter's arrows as his means of survival is money. That is just about the yardstick today of our survival: hunt it, catch it, and hope to hold on to it for a while represents work, more work, but the end product is survival in a world where all but this instinct has undergone changing values.

If we can have free choice in doing the work we would like to do and when we would like to do it, then we still have time for pleasure and leisure. Work tires us, mainly because we do not like it, and even

the thought of an uncongenial chore can produce fatigue. On the other hand, if we are really suited for the work we do, we rarely feel fatigue and can work for long hours, even getting a feeling of pleasure from it. I work long hours at the typewriter mainly because I love all aspects of writing. The thought that I might ever have to be a secretary fills me with aversion, and following the aversions comes a sense of tiredness. I have the skills to be a secretary but not the motivation to enjoy such a job, but if I had to face up to life in terms of basic survival through money, I expect I could brush up my shorthand, practice greater speeds at typing, and even cope with the intricacies of a filing system in an office. I would do this only to have sufficient money to live on, and that is the position so many people find themselves in. Yet there are secretaries who really enjoy their work and do not see it only as a means of earning a living they enjoy the confidence an employer may have in them and the chance to get away from the house.

The sun stimulates the body and Mars supplies the energy to work, but the moon stimulates the mind. Getting the sun, Mars, and the moon in tune when it comes to work makes any chores much easier to cope with. If a person is working in a job he wholeheartedly dislikes but cannot change the work because of monetary circumstances, then the only thing to do is to change his consciousness and attitude to it. Once the dislike is overcome, it is a curious fact that the work becomes easier although it may not be totally enjoyable. Understanding the position of the moon in your chart often helps you to ease the strain of work and give enough time to have pleasure because the moon softens attitudes toward work. It also indicates through its position in sign and house, the type of work which you are likely to find most naturally congenial. The luminaries of the sun and moon together with each planet have specific ruler-ships over various types of work. Because you are born under a water sign or have the moon in one, it does not mean that you are cut out to be a sailor; but it will certainly affect your interest in any work which gives a degree of freedom.

In studying the effect of the moon on work or vocations, we find the keynote word is change. The main vocations ruled by the moon are occupations which involve traveling, sailors, nurses, fishermen; dealers in liquids-laundry proprietors and workers; cabbage and cauliflower growers; chicken raisers; cheese manufacturers; health attendants;

interior decorators with a special interest in bathrooms; bakers; brewery workers and owners; boat owners; dairy farmers; dairy workers; household help; chinaware salespersons; also glassware salespersons; melon growers, midwives, obstetricians, gynecologists- any work connected with plastics, mould makers, restaurant proprietors and workers, innkeepers, waiters and waitresses, night watchmen, antique dealers, collectors, heraldic designers, perfume makers and workers, real estate (the sale of homes rather than commercial buildings), hypnotists, clairvoyants, writers of romantic novels, impressionist painters, silversmiths, makers and workers of home appliances.

In considering work and its attendant, failure of success, the tenth house is of considerable importance, and any planets in this house have to be considered as well as the position of the moon. Many people, if there are houses which do not contain any planets-leaping to the conclusion that the departments of life so governed by these houses must remain blank for him. This is illogical. He should not conclude that if it is the seventh house, for instance, he will never get married because of the same rationale of thought, if the fourth and tenth houses are devoid of planets, he would have had no mother or father. Houses containing planets certainly affect life much more than houses without any, but the planet governing the sign of the cusp of any empty house may be so strongly placed by sign, house and elevation, that it projects its influence onto the vacant house. So, although we must fire consider planets in the tenth house as major significators of occupation, if no planets are there it is not always detrimental. According to aspects, it may well mean that the person has difficulties in holding down a job for any length of time, or has an allergy to work because he prefers to slide through life relying on friends to support him.

If there is a good unafflicted planet in the tenth house, the next consideration in assessing the working potential is to consider any planet in the second house because this is connected with money. The normal second house ruler is Venus but, according to the position of the planet on the horizon at the time of birth, known as the Ascendant, the house of Taurus, ruled by Venus, will be changed. For financial results from work it takes a good aspect to the second house to bring the money into your bank account. A point to be considered in work is whether you are going to be employed by someone or be self-employed.

If you are in the position when you need an employer, then it is hopeful that you have a good aspect from the sixth house ruling employment to the tenth as well as the second. An ideal astrological layout has to be backed up with some energy and motivation from the subject himself. Mars affects the energy, but the moon affects the mental attitude toward work. No single planet alone affects work, but its sign, house position, and aspects give some clues as to the occupation which the subject will find most congenial.

The moon rules the female but Venus rules young women and girls, so a combination of these two planets may influence the occupation so that we find women as cosmeticians. Beauty parlour operators, dress makers and dress saleswomen. All these occupations are not, however, exclusive to women but generally, if a male is in this work, he will have a strong affinity to the moon and Venus at least, enough to make him relate to the more feminine things of life.

The moon rules liquids, of which oil is one type, and Neptune governs occupations connected with oil, so this aspect would be very good for anyone with the inclination to take up a career in the oil business, even if he does not become a tycoon. The moon rules the personality and who can deny that there are many occupations which rely on this characteristic ? If it appears in the second house trining a planet in the tenth house, it is a good indication that the subject will be successful in his work. The most simple rule to follow in assessing work is to consider the planets in the tenth, second, and sixth houses, and then apply a lot of common sense in the interpretation. The more charts an astrologer prepares and studies, the more he is able to apply common sense to his technical skill in analyzing the chart.

Some people succeed through trial and error in finding their right profession, but going through years in the wrong field is not smart, although it may add some needed experience to the karma of the subject. All too many people lead a hard life, always working without any enjoyment in it, and retire with thankfulness only to find that the accumulated tension built up by being a square peg in a round hole forces them into the grave. Exceptionally talented people will somehow find their niche and the type of work which is a joy to them, and others by sheer will power make good in a difficult vocation.

How much one should accept the wrong working life is not always within the free will of the person concerned. His hatred of his job may be overruled by the nee to provide for a family, an aged relation, or a sick child. Then, hopefully, he tries to bear it, with the end product of money being the consolation for personal unhappiness.

If you are considering a working life in partnership with another, then it is better to find someone who has his moon in the same position as the sun is within your own chart. It also helps to have Jupiter, the planet of expansion, in conjunction to the sun, moon, ascendant or mid-heaven of the other. These are basic indications of a successful partnership.

There is a new moon when it reaches the same degree of the sign in which the sun happens to be. Growth takes place at the time of the new moon and with growth there is activity until the time of the full moon, when there is a lessening of activity. The moon takes roughly twenty eight days to travel through the twelve signs-that is, from two to three days to go through each sign, or a total of thirteen times around the zodiac each year.

Moon in Aries. Mental activity is stimulated and new ideas and projects flourish. It is a good time to start on a new job because there is plenty of optimism and enthusiasm to come to grip with the challenges presented.

Moon in Taurus. When the moon is in Taurus, collect all your resources around you and balance the budget. If you run out of ideas at work, just fall back on plain old fashioned common sense, and it will pay dividends. Any work at home needing patience of extra perseverance will prosper.

Moon in Gemini. This is a very stimulating time when the mind is active even if you work with your hands. You can always think of a better way to do something and the main thing you will notice when the moon is in this sign is that you will always be busy but you have enough energy to cope with it.

Moon in Cancer. Take care at work when the moon is in Cancer because you are liable to run into situations you do not understand and over dramatize them. It is a time when business should be used only

when you are really sure you can be authoritative and know your facts. It is comparatively easy to deal with elderly employers and employees as you will relate better to older people than those younger than you.

Moon in Leo. This is a time when you can safely mix business with pleasure and neither will be any worse for it. If the boss praises you for your work, though, and you have dreams that he will back this up with a raise in pay, do not rely on it. Sweet words are not always followed by appropriate actions. Take praise and flattery with a grain of salt.

Moon in Virgo. If you have a problem at work, this is the time to sit down and weigh the pros and cons with the assurance that you will be nearer to a satisfactory solution than at any other time of the month. If relationships with employees or employer have deteriorated, this is the time to get them back on an even keel without any loss of pride or face.

Moon in Libra. You will work best in any tandem situation and feel quite secure in harness at this time, so it encourages you to express opinions which you have been a bit nervous to discuss previously. The moon in Libra encourages you to want to see life through rose-tinted spectacles. It never does you any harm because no one hates the sordid elements of work more than you. You will come out of this period much more enthusiastic and optimistic because of renewed self-confidence.

Moon in Scorpio. This is not a good time to put any new enterprise into action or go into a new job. However, the moon gives a lot of courage. You may feel like throwing in the towel and going home but remember; the courage may only last as long as the transit of the moon in this sign. So look before you leap into action, walk away from difficulties, and keep calm. Second thoughts help you to catch up with reality.

Moon in Sagittarius. If a person with the moon in this position can work in travel, sports, or law enforcement, he will be at his best, working hard at his job and deriving satisfaction from it. He likes to be outdoors and feel free even though he knows he has to report back to someone else. Moon people in Sagittarius often lack caution and talk too much and it is only under exceptional god aspects that this position is good for anyone in the FBI, CIA, or diplomacy.

Moon in Capricorn. People born with the moon in this position do best in a job where there is hope of promotion because the moon enhances ambitions and the desire for the power which comes with high positions. It also brings reserve into lay, so that the subject does not make the best of friends who could help him achieve his ambitions. When somehow he succeeds and becomes a self-made man, he will always insist that whatever achievements he has attained he has done without help from anyone else. Generally this is true.

Moon in Aquarius. The moon is in the sign associated with distribution, and this is exactly what a person born with the moon in this position loves to do. He may distribute ideas or goods, but can often go into politics. Before he begins to distribute ideas, he likes to collect facts, and these are his ammunition which can literally fire him up the ladder of success. It is not unusual for a lunar Aquarian to spend many years working behind the scenes and then appears at the top of his profession. In this sign, the moon resists any attempts of outsiders to improve the subject in whose horoscope it appears. Once he has attained success in work, he related it to power and seems to develop immunity from criticism.

Moon in Pisces. A person with his moon in Pisces always takes his dream world right into his working life. He thrives best in the arts of any form of work where the imagination is an asset. He is also capable of leading a double life or working at two different jobs. He thrives when hugging secrets in his heart. Born with Moon in Pisces, he is able to present a different picture to his employer or employees and then go home to work just as hard on a secret project with a different image. He is no man's fool.

Jupiter and the Second House

Jupiter, the giant of the Solar System, is brighter than all the other planets except Mars and Venus. Not only it shines brilliantly but it is also the planet of dignity, promising satisfactory fulfillment of all our desires. It gives sathvic nature to persons and keeps them jubilant. Being a fiery and fruitful planet, persons having beneficial Jupiter will be optimistic, noble and jovial. They are generous and believe that, as they do more of charity, God also will be merciful and helpful to them.

Jupiter is the chief governor for finance and children. Everybody is concerned with his family and bank position. Hence, a person is said to be fortunate to lead a peaceful life only when Jupiter is well posited in his horoscope and not afflicted by adverse aspects from other planets. Jupiter by nature is very strong to ward off the evils indicated by other planets and to offer desirable results.

Jupiter governing law makes the person honest and sincere. He will speak only truth and will be law-abiding. Hence he will not err or commit any mistake which itself offers peace of mind. He will be held in high esteem and will be respected by all. Because of his honesty, integrity and sincerity, he will lead a pleasant and successful life without any trouble from bankers, judges and the tax collectors.

The second house according to Uttarkalamrita, governs speech, wealth, belief in sacred tradition, mind to support others, nails in the fingers, enjoyment of life, truth or falsehood, the tongue and the eyes, garment, pearl, gem, copper, diamond, perfume, determination, family relationship, liberality, friendship, trade, clear and convincing speech, scholarship, gold, pure silver, a close dependent and modesty.

In Jataka Parijata, Vaidyanatha Dikshitha says that the second house governs wealth, visual power, ease, learning, speech, household and food.

Western authorities aver that the second house represents throat and ears, whereas Hindu declare that the second house stands for face, tongue, cheeks, eyes, mouth and teeth. The latter have allotted the third house for the ears and the throat. Our experience clearly shows that the Hindu view point is correct. (Malefics in the second house cause moles in the lips, cheek, etc. and not in the ear or the throat. But malefics in the third house produce moles in these parts. Also whenever an injury is caused, the part of the body indicated by the Hindus alone is affected and so it is advisable to follow the Hindu system).

As regards profession, the second house indicates self-earning capacity, the outcome of one's efforts, bank balance, purchases and sales, promissory notes, bonds, the shares of various concerns and securities.

In Horary Astrology, this house indicates the money that had been lent, movable property, the persons worth, whether rich or poor, loss or profit, money locked up in speculation, money entangled in law-suits, prosperity or otherwise.

The second house is traditionally the house of family and possessions and also shows matters concerning loss to younger brother or his life in a foreign place and secret inimical activities to him or his investments. It indicates the elder brother to mother, her profits and friends. Children's occupation and reputation are revealed by this house. It also indicates danger to partner or wife. It is a maraca sthana to the native and Ashtama sthana to the partner. As the 7th indicates public enemies and opponents, it may show death to the rival. The second house is an index to father's disease and debts, his hobbies, pets, his success over others etc. As the ashtamasthana to the 7th which denotes the first wife, it is considered to represent the second wife after the demise of the first wife for husband as the case may be.

Divorce, in a sense, is the death of the union with a person denoted by the 7th, and so the 2nd could also denote marriage for the second time after a divorce has been obtained.

Jupiter, as lord of the Ascendant in the second house, indicates that a person need not exert much and do hard work or spend much time to make money. He may become the director of an industry and improve the business with satisfactory increase in the profit. He will be able to command respect from his subordinates and labour and there will be no labour trouble as the sixth house indicating labour receives beneficial aspect from Jupiter in 2. If Jupiter were to occupy the constellation of a benefic and receive favourable aspects from other planets, the native can arrange overdraft facilities easily. But if it is in the constellation of a malefic, loss in transactions is threatened. So also adverse results will be experienced if the aspect is in harmonious.

Jupiter, as lord of 2 in the second house, indicates gains as an advocate of as a teacher, lawyer or a preacher. He can serve in a bank, a court of law or in the Religious Endowment Board. He may take up job in finance departments or in educational institution. He may own shares of a few industries, as Jupiter (in his own signs) has to offer multiplicity of interests, since Sagittarius and Pisces are dual signs. Jupiter

is essential for fame and success in politics. In the constellations of Venus, lord of 7, he promises gain through partner. If in the constellation of lord of 10, the person has progress and prosperity in profession. If in his own star, he gets money through personal ingenuity and business. If the constellation lord owns houses 11 and 12 (Saturn), the person will have no savings. He will always face an unbalanced budget. If lord of 5 and 8 rules the constellation, he will be tempted to speculate and lose. If Jupiter occupies Ketu's constellation (Moolam), he will be religious. He will benefit through relative indicated by the house occupied by Ketu in the horoscope.

Jupiter, as lord of 3 in the 2nd house, indicates that one will have studious habits, inclination to study a variety of subjects, and desire to be a good writer, publicity officer, editor, correspondent, salesman, touring office etc. he will love and learn music. During the periods of Jupiter, the native will gain through brothers, cousins, neighbours etc. Short journeys made to expand one's business will prove to be profitable. Jupiter in his own constellation in Visakam 4th pada forebodes enmity, litigation, law suits, loans and unavoidable worries. As lord of 3 in his star Poorattadhi, it shows that he will invest on properties in the neighbourhood. His brother will also invest along with him. Short journeys, publications etc., will result in loss of money and prestige. As lord of 3 in 2 (Thula lagna) in Saturn's constellation, it portends litigation about landed properties and enmity with children who may claim their share of property. Jupiter in the constellation of Mercury promises higher studies, long journey, life in a foreign place, contact with strangers and their aid. Jupiter as lord of 1 and 4 in Dhanishta, the constellation of Mars, promises decent gains from permanent possessions, landed property, conveyance, automobile etc., and also through friends and mother. Jupiter in Rahu's star, Sathabisha, in the second house will offer such results as are indicated by Rahu by association and occupation.

Jupiter, as lord of 4 in the second house, indicates satisfactory yield from the field; good returns from land and property; purchases of estate, conveyance, furniture, etc.; gain to mother who gives a part of it to the native. As lord of 5 in 2 in Chitra star (Kanya lagna), it indicates sale of property or car after some difficulty or accident. As lord of 4 in Visakam star in Libra in the second house, it indicates that he will get a decent dowry, landed property, etc. through wife. But if it is a lady's

chart, she can expect a house to be constructed by the husband in her name and given to her as a gift. Jupiter, in Uthrashada as lord of 4 in 2 in Capricorn, shows that the native will have higher studies, long journey and service in a foreign embassy or concern or under a stranger. One may work in medical departments or in mines. Jupiter in Sravanam star portends evil results. He may have difficulty in enjoying his rights. There may be law suits about his landed property. He may meet with accidents while traveling. There is also danger through water. Jupiter in 2 in Dhanishta star indicates that his children will have higher studies, chances to go overseas, etc. In regard to speculations of any kind, Jupiter in 2 in Dhanishta portends loss to the owner of the chart. We have a friend who has lost all the properties during Jupiter period, even though Jupiter happened to be lord of Lagna, as he is born in Sagittarius. It was in Dhanishta and in the sub of Mars at 23°-40' Capricorn. Loss is indicated by Mars, lord of 5 and 12. The 5th house shows his madness to speculate. The 12th house, loss by speculation.

Jupiter, as lord of 5 in 2, generally indicates satisfactory and substantial gains through investment, speculation, lottery, etc. His possessions will increase by such gains and also through his children. An old person born in Scorpio, having Jupiter at 26°-48' in Sagittarius, had been living in a small cottage till he retired. A year later, when his Jupiter Dasa commenced, he joined his son who was offered good quarters by the Government. Jupiter is lord of 2 and 5 to the person. 5th house shows his son. Therefore, Jupiter becomes lord of 1 and 10 to the 5th house, and it was in the constellation of Sun who is lord of 6 (service) to the 5th house (son). Jupiter can be lord of 5 and occupy the second house only to Leo (Simha) borns and Scorpio (Vrischika) borns. If Leo is the Ascendant and Jupiter is in Uthrashada star, the native gains financially by speculation, betting, music, cinema, etc. and also through partners. But Jupiter in Hastham star ruled by Moon threatens loss in all attempts. Jupiter in Chitra gives grand success in studies, larger profits from permanent possessions than before and much assistance from strangers. Jupiter, in the constellation of Venus, also indicates loss.

Jupiter as lord of 6 in 2, shows steady income by service; it gives an inclination to study medicine or to become a Veterinary Surgeon. A person may obtain money by dealing in cattle and pet animals or poultry farming, he will tame and train the animals. Jupiter in the constellation

of evil planets indicates loss, limitation, litigation, sickness etc. There will be labour trouble, scandal, ill-repute and waste of money.

Jupiter, as lord of 7 in 2, is a clear indication of advantages by marrying a wealthy person. One can expect satisfactory share of profit, gain by union, success in law suits, danger to public enemies, and gains by entering into any agreement with another. If lord of 7 is afflicted and occupies the second house, there will surely be loss through the other sex, partners, etc. The partner may pass away and a second marriage may be contracted.

We may recollect now, that Jupiter owning Kendra house and occupying the maraca (death-inflicting) house-2, will prove to be dangerous. It is termed as Kendra-adhipathi and is therefore aspect of longevity and nothing else. Actually when we peruse the horoscopes of people born in the signs of Mercury, Virgo and Gemini, having Jupiter in the second house, a majority of them are found to have lived happily during Jupiter Dasa for a period of 16 years and survived that Dasa and also Saturn's. The percentage of people who died during Jupiter Dasa will be only 10 to 12%. Of them, Mahatma Gandhi is one, who died in Jupiter Dasa, though Jupiter was in the 10^{th} house, (owning the Kendra houses 4 and 7. Again, when we note the horoscopes of people who died during Jupiter Dasa, in a majority of cases, Jupiter is neither a Kendra-adhipathi, nor does he occupy the maraka signs, 2 to 7. It will thus be observed that Jupiter causes such unpleasant event only when it is in the constellation of evil planet, irrespective of the house it owns or occupies.

Jupiter, as lord of 8 in the second house, shows gains through Insurance, the money of the deceased, will executed by others or one may receive bonus, gratuity, provident fund, thrift fund, etc. One may be fortunate in collecting debts and also in getting money through partners in business.

Jupiter, as lord of 9 in 2, brings money through dealings in foreign trade, exports, imports, travels, research, science, philosophy, religion, publication, etc., and also through father or wife's younger brother- He may be the son of a banker and carry on the same business.

Jupiter as lord of 10 in 2, gives enormous financial gains by industry, trade, business, service or independent profession. The person may be

practicing privately as a chartered accountant or run an educational institution. He may be serving legal, educational, finance or religious institutions. In all concerns, a person dealing with cash must have some connection with Jupiter related the 2nd or 6th or 10th house. Many Directors, Managers, Administrators, Politicians, Financial advisers are born with Jupiter in 2, as the tenth house lord. Even to become a member in a Board, Jupiter must be strong in the horoscope.

Jupiter, as lord of 11 in 2, reduces one's uncommon, unpleasant and unnecessary expenses but increases income through business. There will be many real friends and benefactors. Life will be smooth. Help will be available from all quarters and quickly. The person can commence a business without much financial backing or business back ground and yet come up through providential help. Assistance comes from all directions and the business expands bringing a lot of income, especially during the period of Jupiter. It is true in the case of those who are born in Aquarius, having Jupiter in Poorattadhi fourth pada or born in Taurus with Jupiter in his own constellation.

Jupiter, as lord of 12 in 2, generally portends loss. But if in Karthikai star, he will lose through speculation; if in Rohini, he will invest on lands or lose due to floods, etc. If it is in Mrigasirisha, he will lose in business, mostly due to the partner's folly. Jupiter in Dhanishta indicates loss in business; in his own star, it threatens secret inimical activity and loss because of youngsters, neighbours or friends.

Sun, forming good aspect with Jupiter in 2, increases the chances for grand success in all attempts. Government officials will be favourable. The person can secure service in Government or security and stability in any service governed by rules and regulations. He will have influential friends and gain through them and by speculation, investment, theatres, sports, and polities. He will be humane, hopeful and honest in financial dealings.

Moon, forming good aspect with Jupiter, offers imagination, intuition and popularity. He will have proficiency I economics, company law, politics and commerce. He will lead a spiritual life. He may gain through mother and also get aid from strangers, living in his own place, as Moon owns the fourth house of the Zodiac.

Mars, forming good aspect with Jupiter in 2, makes one over-liberal, self-reliant and determined. He will be suited for a manager's post. He can organize and lead. He will act no impulse, be ready to help all those who approach him. He can gain by industry, fresh enterprises, sport, exploration, mechanical work, military, police, etc. Mars givens him progress in business and promotions in profession. This aspect is very beneficial for a good rise in life, especially during the joint periods of Mars and Jupiter. But students have to note that Jupiter in the second house, opposed by Mars from the eighth house, will make one adamant. He will stick to his own principles and will lead a good life and secure a coveted position. But it both of them are exalted, the lord of the sign where Mars was will end his life suddenly either by heart attack or by the violence of secret enemies or serious injury due to an accident. If Saturn is the lord of the 5^{th} or 7^{th} star, the above statement will prove to be very true.

Mercury, forming favourable aspect with Jupiter in 2, gives worldly wisdom and practical adaptability. It offers success through business, investment, speculation, engineering, medicine, auditing, finance department, legal religious institutions, etc. Ambassadors, brokers, poets, editors, and journalists are born with this favourable aspect. Adverse aspect indicates paralytic stroke of cancer or tumour.

Venus, forming beneficial aspect with Jupiter in 2, offers pleasing manners and polite behaviour. He will have a lucky partner in business, a fortunate wife, popularity and prosperity due to the good relationship with clients and partners, gain by shipping, foreign dealings, social intercourse, etc. Venus may be conjoined with Jupiter or aspected favourably. Musicians with decent income and reputation, judges, income-tax officials, are born with such an aspect. One may serve in the transport department, deal in luxury goods or serve young career women. One may be all in all during Jupiter Dasa. But if Venus forms evil aspect with Saturn, he will be dismissed due to his own high handed actions.

Saturn, forming good aspect with Jupiter, brings highest luck in the native's life during their conjoined periods. Sudden, unexpected and substantial gains may be expected. If the 5^{th} and 9^{th} houses are occupied by malefics and Jupiter receives beneficial aspect from Saturn, gives wealth by legacy, inheritance, or by adoption. There will be no obstacle or impediment in one's efforts. One may speculate, invest one

lands, houses, buildings, etc. One may take a long lease, and by sub-letting one later dates, make good profit with the least effort. Positions of trust in the Government, vast improvement in the financial position, good fortune through mine ores, etc., are also promised.

Uranus, forming good aspect with Jupiter, indicates gains through matters connected with railways, electricity, invention, research, lottery, Government office, speculation, transport, politics, etc., Similarly, Neptune gives artistic faculties. It refines one's imagination. One may have psychic experiences, or become popular in secret or mystical societies. He may benefit through long journeys, sea voyages, asylums, sanatoria, hospitals, societies, sangams, clubs, etc. It can also cause imprisonment, if the aspect is evil.

Thus, when one is to judge the results of Jupiter in the second house, one has to consider:

(1) The house of which Jupiter is the lord;

(2) The sign, constellation and sub occupied by Jupiter;

(3) The house occupied by Jupiter;

(4) The aspects received by Jupiter; and

(5) The planets conjoined with it.

The Planetary Patterns

The planetary patterns, which promise an independent occupation and a business career, of course, with the concurrence of other factors we have enumerated in the chapter on the Lagna the Chandra-lagna, the Surya (Sun), the Buddha (Mercury), the Shani (Saturn) and the Guru (Jupiter), are described as under.

The Lagna, the Chandra-lagna and the four planetary significators are at least normal in strength. At the same time five Planets or more are placed in the 10^{th}, 11^{th}, 12^{th}, 1^{st}, 2^{nd} and/ or 3^{rd} houses from the Lagna or the Chandra-lagna. It can be safely asserted that the horoscope in question presents a person who is designed for an independent occupation and a business career. The five Planets which are to occupy the houses mentioned above may include any of the planetary significators

of the occupation. More than the five Planets well placed in the houses mentioned above improve the qualifications of the horoscope to represent a person who is designed for an independent occupation or a business career.

If the 10th house is very strong the person in question will get into the right occupation nearly at the right time without much delay and loss of tinne and energy. If the Astrologer's advice is sought at the right time the delay, they waste and the loss of time and energy can be reduced to the minimum.

A weak 10th house will considerably reduce the chances of the person concerned to get into the right occupation at the right time unless and until the advice of the Astrologer is sought and followed sincerely at the right time. Left to himself the person will waste the time and energy elsewhere till it is very late. The result will be an irreparable loss; it will be a wasted life.

A similar planetary pattern which in concurrence with other factors holds out the promise of an independent occupation or a business career is given below:

The Lagna, the Chandra-lagna, and the four planetary significators of occupation, i.e., the Surya, the Buddha, the Shani and the Guru are at least normal in strength and five or more planets including the planetary significators of occupation are placed in the 7th, 8th, 9th, 10th, 11th and/ or the 12th house from the Lagna or the Chandra-lagna. The horoscope in question represents the person who is designed for an independent occupation or a business career. More Planets which should not be weak in the house mentioned improve the qualifications for the horoscope to represent a person designed for a business career.

A strong 10th house will make the person concerned to pursue the right occupation at the right time and the loss and waste of time and energy will be minimum.

In case of a weak 10th house the person left to himself is liable to be led astray and waste his time elsewhere till it is too late. The advice of the Astrologer sought at the right time and followed sincerely can avert the catastrophe. Thus the service of Astrology has saved a career; it has made the destiny.

Another planetary pattern which makes the horoscope in question to represent a person designed for an independent occupation or a business career requires the Lagna, the Chandra-lagna to be at least normal in strength; the four planetary significators of the occupation, i.e., the Surya, the Buddha, the Shani and the Guru should also be at least normal in strength; the lords of the 1^{st} and the 9^{th} or the 1^{st} and the 10^{th} or the 1^{st} and the 5^{th} or the 5^{th} and the 10^{th} or the 9^{th} and the 10^{th} houses should be in Sambandhan in a good house. The 10^{th} house plays its customary role here also. A good and strong 10^{th} house indicates generally a successful occupation and mostly confers on the person concerned the right occupation at the right time. A weak 10^{th} house on the other hand puts obstructions, tends to make the person concerned seek wrong avenues and results in waste of time and energy which sometimes is colossal and the damage beyond repair.

The Lagna and the Chandra-lagna are normal in strength; the three planetary significators of the occupation, i.e., the Buddha, the Shani and the Guru are normal in strength. The Surya (Sun), the fourth planetary insignificator of occupation; it should be very strong and placed in the 1^{st}, 5^{th}, 9^{th} or the 10^{th} house; it should be free from any Dosha. The concurrence of the factors described above constitute still another planetary combination which makes us decide in favour of an independent occupation or a business career for which the person concerned is designed. The 10^{th} house, strong or weak, further clarifies the matter. A strong 10^{th} house puts the person concerned on the right track at the right time without much loss of time. A weak 10^{th} house entails delay and waste and calls for the much needed guidance of a competent Astrologer in order to help the person concerned to make his career.

We come across yet another planetary combination which indicates that the person concerned is designed for an independent occupation or a business career. To describe this combination we shall start with the Lagna and the Chandra-lagna which are normal in strength; this is the minimum qualification for the Lagna and the Chandra -lagna. The three planetary significators of the occupation, i.e., the Surya (Sun), the Buddha, the Shani should be at least normal in strength. The fourth planetary insignificator of the occupation, i.e., the Guru (Jupiter) is very strong and is placed in the 1^{st}, 4^{th}, 9^{th} or the 11^{th} house. The 10^{th} house is to be consulted and the facility with which the person will get to the right occupation is to be ascertained.

If the Lagna in any combination is weak and the Chandra-lagna is strong the weakness of the Lagna is compensated; again if the Chandra-lagna is weak and the Lagna is strong in any combination the deficiency is compensated and the combination remains unaltered and unaffected; it operates normally and with the same force. Again the deficiency caused by the weakness of one of the planetary significators of occupation is compensated if another of the planetary significators of occupation is strong; the combination remains unaltered and unaffected and it operates normally and with the same force.

Chapter 03

The Problem of Profession

Predictions concerning profession are troublesome because of the complex nature of modern, social, economic, and political conditions. The texts we have are helpful only in giving us a broad outline. On the basis of these texts we have to fill in and readjust certain implications contained in the statements.

Mantreswara, for instance, states: "One ought to predict the acquisition of money by determining whether the Ascendant or the sign occupied by the Sun or the Moon is stronger. Then find out the planet located in the 10th house from these, and the Navamsa sign occupied by the lord of that sign. The sun refers to the father, the Moon to the mother, Mars to foe, Mercury to friend, Jupiter to brother, Venus to the wife, and Saturn to servant". (5.1).

The *Jataka Parijata* is more helpful. There we read: "From the 10th house you can ascertain a person's authority, rank, ornaments, dress, activities, agriculture, renunciation, religious activities, means of livelihood, and fame"" (15.1). Naturally the profession depends on one's education, his mental make-up and such others factors.

Then the 1st, the 4th, the 5th and the 10th have to be considered. Before we proceed further, let us take an example. If the 10th house from the Ascendant has Mercury, and the 10th from the Sun and the Moon have Mars and Rahu, and if the lords of these houses are Jupiter and Venus who are in Navamsas owned by Saturn and Jupiter respectively, then we have to examine Mercury, Mars, Rahu Jupiter, Venus and Saturn. The Moon as the lord of the 5th house also enters the picture. This is too complex a situation.

Bhattotpala does not say that we have to reckon only from the strongest among the Ascendant, the Sun and the Moon. He quotes Garga to support his contention that everyone of these should be considered for determining the source of income. We have also to ascertain whether the planet is in its own house, in its sign of exaltation, in a friend's house, or in an inimical sign. If the planets are malefic for that chart, there will be great labour and little income. If the Sun is strong and exalted, then one earns by his own exertion.

The profession of a native is to be judged from the planet or planets occupying the 10th; and if there is none, from those in the 1st and from those aspecting the Sun and the Moon. Moreover, the planet posited very near the Sun or the 10th also has an influence in this matter.

Jataka Parijata declares that we must find out whether the Ascendant is strong or the Moon. Then note the Navamsa occupied by the lord of the 10th reckoned from the stronger one. If that sign belongs to the Sun, one deals in medicine, wool, grass, water, grains, gold, pearls, and he may become a mediator or ambassador. If it is the Moon, one lives by things derived from water, by agriculture, clay, clothes, and controversies. That is, here are indications for sailors, mariners, navigators, fishermen, boatmen, midwives, nurses and others. If it is Mars, then we refer to metallurgy, war, fire-control, stealing, adventure, and quarrels of others. Military jobs, doctors, chemists, butchers, executioners, engine drivers, and all those working in iron, steel or fire are covered here. If it is Mercury, one pursues arts, poetry, traditional profession, priesthood, astronomy, astrology, and scriptures. Literary authors, translators, writers, accountants, teachers, mathematicians, lawyers, booksellers, printers and postmen also come under this planet (15.44-47).

If the Navamsa sign belongs to Jupiter, one earns by becoming an instructor, religious authority, priest, moralist, philosopher and the like. Here come judges, scholars, senators, clergymen and bankers. If it belongs to Venus, the earnings are related to gold, ruby, elephants, horses, cattle, jaggery, cooked rice, salt, milk, curd and women. Here is a place for owners of hotels, confectioners, shepherds, musicians, painters, linen drapers, jewellers, players, embroidery, scent-dealers, maid-servants and the like. If the sign belongs to Saturn, one earns by vile pursuits, wood engraving, executing, carrying the burdens of others.

Probably we have a place here for shoe-makers, scavengers, grave diggers, undertakers, brick-layers, miners, and gardeners (15.48-50).

If the Sun and Mercury are in the 10th, one earns as an astronomers or astrologer, or he lives by articles derived from water, or by ornaments. Mars and Mercury in the 10th make one scientific. Venus and Mars there give him trade in foreign lands. Mercury and Saturn make one a copyist. Venus and Saturn give him cosmetics, medicines, and trade 15.56-59).

This account taken from one of our authoritative text-books, gives enough indication about the duty of the astrologer in matters dealing with profession. There is enough room for supplementing these details, and we have many clues whereby we can enlarge the principles. Accordingly, we state some of the relevant factors and combinations.

The 10th house, its lord, the planets in the 0th, the planets aspecting the 10th and its lord, the signs occupied by the lord of the 0th, the planets near the Sun and near the 10th - these have to be considered carefully. Then note the kind of triplicate to which the concerned sign belongs. An airy sign indicates mental powers, planning, oratory and fluency. A fiery sign suggests force of characters, grit, ability, self-aggressiveness, factories, dangerous pursuits, surgery, and dentistry. An earthy sign gives patience, practical ability, business interests, prudence, planning for material welfare, agriculture, foodstuffs, stocks and shares, clothes, gardening, and immovable properties. A watery sign suggests liquids, commercial travellers, agencies, dress-makers, furniture shops, laundries, hospitals, chemists and druggists, nurses, salesmen, navigation and so on.

The Sun refers to royal or state appointments and favours, ministers, magistrates, medical persons, goldsmiths and doctors.

The Moon refers to travellers, sailors, hawkers, nurses, public commodities, midwives.

Mars governs iron, cutlery, machines, surgeons, chemists, soldiers, sergeants, factories, debaters, lawyers, logicians, butchers and barbers.

Mercury governs orators, teachers, accountants, poets, authors, editors, printers, mathematicians, merchants, insurance, messengers, conjurors, buffoons, dancing masters, sentinels, painters, grammarians, dialecticians, and health officials.

Venus governs pleasurable and aesthetic pursuits. Here are artists, musicians, actors, perfumers, jewellers, silk and embroidery, medicine, cookery, and flower markets.

Jupiter governs religious teachers, priests, lawyers, judges, scholars, university professors, grammarians, philosophers, and physicians.

Saturn rules varied professions. Saturn on the cusp of the 10th gives eminence, authority, and power. Saturn refers to agriculturists, miners, gardeners, lead astronomy, metaphysics, philosophy, theology.

The intellectual signs are Gemini, Libra and Aquarius and they intensify the powers of thinking and planning. Cancer and Capricorn favour serious thought. 19° and 20° Taurus and Scorpio refer to critical faculties, while 22° and 23° Pisces and Virgo give rhythm and law and order, and 15° Cancer and Capricorn confer balanced judgment. Jupiter, Mars and the Sun dominate the charts of lawyers and engineers. 3° Libra is the degree of discovery; also for engineers note 26° Pisces and Virgo, and 17° Taurus and Scorpio. The medical profession involves Gemini, Libra, Scorpio and Aquarius; 20° to 26° Virgo also is relevant. For business, the earthy signs are favourable. Artists and musicians have the strong Moon and Venus with good aspects from Mercury, Mars and the Sun. The sensitive degrees for these are: 23° Pisces and Virgo, 29° Taurus and Scorpio, 12° Gemini and Sagittarius, 16° Leo and Aquarius. Scorpio is the most important sign for astrology, and it is not surprising that our Editor has a strong Scorpio as his 10th. Saturn and the Moon have much to say about astrologers beside Mercury. The first degree of Cancer and Capricorn, 19° Libra 29°. Taurus and Scorpio, and 21° to 23° Gemini and Sagittarius are also involved here.

Journalists and editors have the strong Moon, Mercury and Jupiter 21°, 25° and 29° Leo and Aquarius, and 21° Taurus and Scorpio are involved here. The 3rd and the 9th must be strong, as also their lords.

Ascetics and religious people have a strong 9th house, and strong Jupiter, the Sun and the Moon. The first degree and 24° Gemini and Sagittarius, the first degree of Aries and Libra and of Leo and Sagittarius are also important points here.

Accountants have the strong Moon and Mercury, and a strong Ascendant in Gemini, Virgo, Libra and Aquarius. Teachers and professors have strong Jupiter and Mercury.

Some of the degrees which are sensitive for different professions are listed below. Astrologers are requested to examine the appropriateness of these points:

Aries, Libra 2°	Music
Aries, Libra 3°	Literature
Aries, Libra 24°	Painting, music, oratory
Taurus, Scorpio 5°	Literature
Taurus, Scorpio 14°	Medicine
Taurus 23°	Literature
Gemini, Sagittarius 1°	Science
Gemini, Sagittarius 12°	Medicine
Cancer, Capricorn 2°	Music
Cancer 3°	Literature, science
Cancer, Capricorn 21°	Literature
Cancer, Capricorn 26° to 30°	Medicine
Leo, Aquarius 5°	Astrology, painting
Leo, Aquarius 8°	Music
Leo, Aquarius 19°	Astrology
Virgo 1°	Army
Virgo, Pisces 2° to 4°	Painting
Sagittarius 3°	Literature
Gemini, Virgo, Sagittarius, Pisces 23°	Music
First degree of the negative watery sign	Medicine, painting

There are many such sensitive points which one can arrive at after correlating a number of charts. All the while one must keep in mind the framework provided by the traditional Indian authorities. Then the ticklish question of profession can be satisfactorily solved. The late Mr. Surya Prakash was attempting this problem before his sad demise at a very early age. May his soul be blessed!

Determining Profession

In this chapter we will study various rules for determining the profession of a native. In modern times this is a very difficult task. A native may have multiple professions. His vocation may be a clerk but his major income may be from rent of property. A native may suddenly change his profession. The new profession may be totally unrelated to his earlier profession. There are times a native may go from self employment to service or service to self employment. There are many natives who take up part time work after office hours to augment their financial resources.

For determining the occupation of a native we basically study the following :

(i) Rasi-Chart

(ii) Dasamsa Chart

(iii) Dasa periods i.e. the main and sub-period lord prevailing at any given time.

Rasi-Chart is the main chart. The influence on ascendant, 10^{th} house and 11^{th} house indicate a native's profession. In fact, for finding the profession of a native a horoscope has to be judged in its entirety. The strongest planet and influences on the tenth house all help in determining the profession of a native. Rasi-Chart should always be studied along with the Chalit-Chakra. The Chalit Chakra has been discussed in detail in chapter 1.

Dasamsa Chart is to be studied for determining the profession and status of a native. It should always be studied along with the Rasi-Chart and never alone. Every divisional chart is a part of the main Rasi-Chart and should never be studied alone. Dasamsa Chart has been discussed in detail later on in this chapter.

The main and sub-period operating at any given point are responsible for various ups and downs, changes and determination of profession of a native. We should carefully examine the Dasa periods operating at the age a native has to choose his career. In Indian context, we should see the Dasa periods at the age of 18 years to around 30 years. These years will lay the foundation of a native's career.

It is the combined effect of the above factors that determine native's choice of vocation. The various important factors which are responsible for a native's profession are described below.

The Importance of Ascendant

Ascendant is the most important house in a horoscope. The influences on it are responsible for a native's appearance, career, outlook towards life and character. It determine if the native will be an intellectual, rugged or sporty type, the enterprising type who will flourish in self business or working class type including clerks, labours etc. A planet if strongly posited in the ascendant and its Dasa period operates during the formative years of a native, has a definite effect on the career of the native.

The Importance of Tenth House

The most pronounced effect on a native's choice of career is that of the tenth house. We should basically examine the following :

(i) The planets posited in the tenth house. If more than two planets are posited then their combined effect should be considered. For example, if Mars and Mercury are in the tenth house. Mercury rules young people and it likes to play. Mars is a Kshatriya or belongs to a warrior class who likes to show is physical powers. Their combined effect produces a sports person. Now, suppose the sign in the tenth house is a fiery one. This may make the native a wrestler or a body builder. This way an astrologer should intelligently consider the effect of various planets on the tenth house.

(ii) If there is no planet in the tenth house we have to consider the tenth lord and influence of various planets on it.

The Importance of Second And Eleventh House

The eleventh shows a native's source of income. Suppose Mercury is the tenth lord and is posited in the eleventh house. It is with Mars and in Dasamsa it is in fiery sign. Then the native may be an accountant

(mercury) employed with military (Mars and fiery Dasamsa). Here tenth house determined the native's vocation and eleventh house determines the source of income. In this manner we should properly scrutinize both the houses.

Second house is the house of wealth and finances. Various combinations influencing the second house and its lord is responsible for native's financial position. In fact, second house and the eleventh house and their lords should be strong for a financially rewarding career.

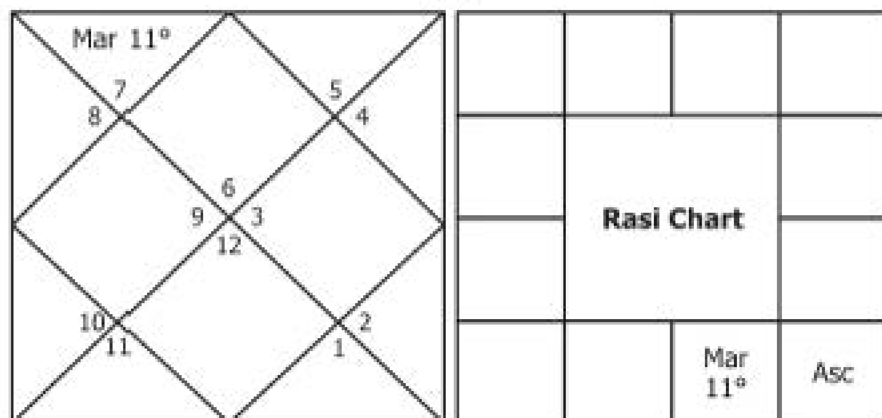
The Importance of Dasamsa-chart

Sage Parasara says that we should study the Dasamsa chart for knowing about a native's vocation and status in life. The Dasamsa chart is very important for studying changes in a native's career and ups and downs in his career.

The following points should be kept in mind while studying a Dasamsa chart :

(1) The Dasamsa chart should always be studied along with the Rasi-Chart and never alone. See the following example:

Rasi



Here, the readers will notice that Mars is in the second house and is exalted in the Dasamsa Chart (and also Navamsa). But still Mars cannot give a career betterment. This is because Mars rules the 3rd and the 8th houses and is, therefore, the worst malefic for a Virgo ascendant nativity. If it is in the second house, during its Dasa it will destroy the significations

of the second house i.e. wealth of the native. Because Mars is exalted in the Dasamsa chart it can give factory, industry, own business etc. But the net result of this will be loss of wealth as the 3rd and the 8th lord is in the 2nd house.

In the above manner both Dasamsa and the main Rasi-Chart should be studied together. All divisional charts are a part of the main chart and can never give results independent of the position of planets in the Rasi-Chart. If a planet is weak in Rasi but strong in Dasamsa chart it can still give god results regarding career of native. A planet strong in Rasi-Chart but debilitated in the Dasamsa chart will give adverse results (but only if it is not in a very strong position in Rasi-Charts). If Dasamsa ascendant lord or a planet associated with the tenth house in the Rasi-Chart, is in the 6th, 8th or 12th house in the Dasamsa chart it will give adverse results. If a planet associated with the tenth house in the Rasi house is very weak or combust, it will never give good results even if it is posited very strongly in the Dasamsa chart.

(2) See the house in the Dasamsa chart in which the tenth lord of Rasi-Chart is posited. Lord of this house has a lot of bearing on the native's choice of vocation.

(3) Various influences on the Dasamsa ascendant and the 10th house in the Dasamsa tenth house should also be properly scrutinized before pouncing the result.

The Importance of Operating Dasa

There are times a natives goes through major changes in his career. At other times he may have multiple professions. All these facets at different times in a native's career can only be gauged through the operating Dasa periods. Similarly the Dasa period operating at the career making age, i.e. from 18 years to around 30 years should seen.

The Points to be Remembered

We have to intelligently consider various combinations in a horoscope before arriving at any conclusion. It is the entire horoscope which has to be considered and not the tenth house alone for determining a native's profession.

Suppose, in a horoscope, third house is very strong and so is the fifth house. They are also connected with Venus and Moon. Further both these planets are well placed. This will give artistic and musical abilities. Now if these planets are also associated with the eleventh lord it shows that the native will earn income from is artistic abilities. If they are related to second house in some, then the native will gain vast wealth from music and art.

The above example basically shows that a horoscope has to be considered in its entirely and we have not to consider the influences only on the tenth house. Though, of all the houses which affect the native's profession, the tenth house is the most important.

We also have to consider the most powerful planet in a horoscope. A very strong planet, in powerful Yogas, gives a definite aim in life to the native. It makes native work with single minded devotion towards a particular goal.

Astrology and Vocational Guidance

Judgment of suitable vocation from astrological considerations alone is a risky and difficult undertaking. IN modern times, the number of different kinds of employment available is so great that it is almost impossible to accommodate all of them within the framework of twelve planets and twelve houses. The field is vast and much experience is necessary before the astrologer can venture to give specific advice regarding a particular vocation. Hence it is not possible to deal with the subject adequately within the limits of a magazine article, and the following may only be regarded as a summary.

It is the practice of India astrologers to pay attention to the 6^{th} and 10^{th} houses only and neglect other parts of the horoscope. This is only a superficial way at looking at the problem. The horoscope should be studied as a whole and all the relevant factors should be taken into account.

First examine where the majority of planets, the Ascendant and MC signs lie in the triplicates and quadruplicates; that is, whether they lie in cardinal, fixed or mutable signs, etc. A native with a majority in cardinal signs requires a vocation where there is much activity, initiative, and leadership. A fixed sign person is suitable for jobs which are more or

less routine requiring no initiative and offering a secure tenure. A mutable sign individual will be at home in intellectual employments, traveling, as agents, managers, and subordinate work under others. Now see where the majority of these factors lie in the fiery, earthy, airy or watery signs. A fire person is suitable for outdoor work; as a pioneer, he has zeal and emotional power and ambition. An earthy person is a good practical worker, would like agriculture, farming, etc. An airy individual inclines to mental occupations, like writing, commerce, accountants, etc. Persons with a majority in watery signs have emotional and imaginative powers and are fit for acting, preaching, occult work, imaginative writing, etc.; they also incline to occupations at sea, liquor trades and many other everyday occupations.

The signs in which the planets are placed including the Ascendant and MC) are also to be considered when determining the profession. The following list culled from various authorities will serve as a guide to astrologer:

Aries	Engineer, military, pioneer, sportsman, travel, adventure, physical work.
Taurus	Farming, cattle and poultry breeding, cashiers, traders, musicians.
Gemini	Journalism, writing, teaching, designing, communication work like post office, messengers, etc., intellectual work salesmen.
Cancer	Traders and shopkeepers, shipping, public service and religion.
Leo	Finance, stockbroker, company promoter, manager, politics, government work.
Virgo	Medicine, clerical and secretarial, writing, journalism, gardening, horticulture, research worker, accurate detail work in service of others, teachers, librarians, statisticians.
Libra	Art, decoration, jeweller, milliner dressmaker and designer, broker, agent, sailor.
Scorpio	Surgeons, sanitary inspectors, chemists, soldiers, sailors, butchers, engineering and trade.
Sagittarius	Religion, philosophy, educator, professional athletes, publishers, explorers.

Capricorn	Politics, government employment, accountant, businessman, financier.
Aquarius	Work under companies or large institutions or under government, scientists, teacher, lecturer, and musician.
Pisces	Actor, hotelkeeper, painter, poet, social worker, nurse, grocer, plumber, draper work in charitable institutions.

Choice of a profession is also very much dependent on the ruler of the horoscope, and the strongest planet in the chart. According to Herr Ebeertin such a planet would give indication of a suitable profession such as:

The Sun	Inclination for a secure and leading position, like managers, officials.
The Moon	Sociological occupations, in which qualities of the heart predominate, like taking care of children, teacher in lower classes, psychologist.
Mercury	Good comprehension, critical faculty, skill in expression and writings, ability for commercial, scientific and literary pursuits.
Venus	Sense of harmony, beauty, arts, delicate craftsmanship.
Mars	Will, determination, technical and handicraft skill, suitable for technicians, engineers, sportsmen, fighters, etc.
Jupiter	No specific profession. But if configured with other planets indicates success in profession signified by that planet.
Saturn	Concentration, perseverance, depth, endurance, are characteristics of this planet which prefers to work in the background rather than in the full blaze of publicity. Farming, forestry are suitable.
Uranus	Fondness for anything new or novel, progress, reform. He is therefore a reformer, inventor, and also in a negative sense, a revolutionary and insurgent.
Neptune	Susceptible, suggestible, with knowledge of human nature. Hence an imaginative writer or actor, as well as a swindler.

Rahu	Occupations where team-work is necessary, or work carried out in company or in contact with others.

The indications of triplicates, signs, planets and houses should be blended together, and only thereafter a suitably vocation should be fixed. For instance, for an engineer, a connection between Uranus and Mars or Uranus and Mercury is important. For a military career, aspects and strength of Mars alone are not sufficient indication for leadership; ability for organization and prudence should also be present. For a medical career, a combination of the Sun, Jupiter and Mercury is indicated. For an intellectual, strong Mercury, better if configured with Saturn, is desirable. For a politician or minister the ability to lie fluently and convincingly (Mercury with Neptune) is an asset.

Whenever a strong Jupiter aspects or combines with the factors indicating the profusion, success comes to the native. The 11th should be well fortified, and if monetary gains are expected, the 2nd should be strong.

It must further be noted as Mr. Carte remarks: "It should be borne in mind that these (i.e. astrological) influences affect the native's personal inclinations, when the sign and planets are rising. The signs may also potentially affect the destiny by being on one or more of the three earthy houses i.e., the 2nd, the 6th, the 10th). It is in this way that people find themselves forced or drifting into uncongenial occupations; the ascendant indicates the natural inclination, but some strong sign or planetary satellitium posited in the 2nd, the 6th, the 10th houses places them in another walk of life altogether. For example, a man with Mars and Jupiter in Scorpio is made for an open air life and would be perfectly at home roughing it; but he has Mercury in Virgo on the MC and destiny decrees that he must go into a city office, until the force of character shown by the ruling sign and planets can assert it. Such cases are not known."

Questions are often asked whether the subject would do better in his own business or in service. Indications have been given above from which a balanced conclusion can be drawn.

Mr. Wemyss has written several volumes on this subject with an exhaustive list of actual degree areas of each zodiacal sign suitable for a

particular occupation; and a study of these volumes is essential for an astrologer who aspires to help in making a choice of a suitable profession.

Concluding it might be well to remind the practitioner that numerous factors enter into a determination of a suitable vocation, and this cannot be determined at a glance from the 10^{th} and 6^{th} houses and their lords. External circumstances also play a crucial part in the choice, e.g., availability of suitable jobs, etc. Often the son is compelled to follow the profession of his father resulting in failure and unhappiness. All these relative factors should be well weighed by the astrologer before pronouncing judgment. -179.

Poultry Farm and Luck

Poultry means that he wants to grow moving and living bird – not like agriculture but akin to pet animals, birds etc. Mars and Venus show the union of animals, birds, human beings etc.: an attempt for production. Jupiter indicates the progeny. Hence Mars, Venus and Jupiter are the planets to be considered. Again the 6^{th} house which indicates pet animals and birds is to be judged.

6^{th} house is occupied by Mercury. It governs the stars Ashlesha, Jyesta and Revathi. Jupiter is in Ashlesha, none in Jyeshta and Saturn is in Revathi. Hence Jupiter and Saturn indicate 6^{th} house matters.

10^{th} house is occupied by Mars. Mrigasira, Chithra and Dhanishta are governed by Mars. No planet is in the constellation of Mars.

6^{th} house is owned by Mercury. Jupiter and Saturn are in the constellation of Mercury. 10^{th} house is owned by Venus. Moon and Venus are in the constellation of Venus. Hence, Jupiter, Saturn, Mercury, Moon, Venus and Mars are the significators. That is, they are connected with 6^{th} and 10^{th} house matters. As Poultry is judged from the houses 6 and 10 and the planets Mars Venus and Jupiter, one is to find out their conjoined periods and judge when one will start and how it will flourish or perish. (According to westerners :- If the rulers of 1 and 6 are in conjunction or if they form good aspect among themselves or if they receive good aspects, one will thrive by dealing in pet animals etc. Or the ruler of 6 and Fortuna should form good aspect. If a malefic is in 6 or if a malefic afflicts lord of 6 or if lord of 1 and lord of 6 form applying adverse aspect, or lord of 6 form applying adverse aspect, or lord of 6

and fortune forming or receiving unfavourable aspect or lord of 6 retrograde or combust, it is evil. Saturn in 6 threaten that they will die due to epidemics. Mars portend accidents or loss by theft, etc. Here Mercury, lord of 6 is in its own sign, strong lord of 1, a slow moving planet and Moon forms applying sextile aspect. Hence it is favourable.)

Whenever the indicators – significators are many, do not be threatened or confused. Unless a planet is connected with a particular Bhava-house, the matters signified by that house, will not continue in the period of a planet, which is in no way connected with a Bhava. To commence a matter, we judge the strong conjoined period of the significators. Then in the following periods and sub periods one will be connected with that matter. But if a planet is in no way connected with it, during its period, we will have no connection with that matter or a change comes or we sever connection with it. Further, if all planets happen to be the significators, one will be attached to it throughout. But to select a few of them and to apply to Dasa Bhukti system, I have told that the Divine Grace helps you and guides you by allowing you to judge that horoscope at a particular time. So take the ruling planets for the moment of judgment. Now it is 30-7-1967. It is a Sunday: Moon is in Aries owned by Mars: Moon is in Bharani governed by Venus. The Ascendant is Capricorn owned by Saturn. Now select the common ruling planets. They are Venus Saturn and Mars. Hence select their conjoined periods. It can be Venus Dasa Saturn Bhukti Saturn Antara Mars Shookshma. At the time of judgment Venus Dasa balance 8 years 3 months. So Jupiter Bhukti is on. In one year one month i.e., August 1968 you enter Venus, Saturn. In that Mars sub in Saturn Shookshma will be in October 1968. Hence predict that he will start this poultry from in October – November 1968.

A planet, though by nature is considered to be a malefic, will prove to be auspicious, if he happens to be the lord of lagna. A butcher may be bad to animals but he is good to his children. A murderer may be evil to others but he protects his children. Similarly, Saturn may be judged as Yama, as a destroyer to many lagna borns or the query lagna, yet he is a strong benefic to Capricorn.

Therefore, Saturn will not cause any epidemic and bring any loss. Whereas it is in the constellation of the occupant and owner of the 6th house (which is the house of Vyaya to those with whom the transaction is done). While purchasing the poultry, you get at cheap price. When

you well you make profit. Hence Saturn is a benefic. Everyone born, must one day or other die. It is inevitable. But loss of people birds and animals due to epidemic is undesirable. Such a bad occurrence is not threatened. You will prosper.

Planets and Work

The term "vocation" is often used by astrologers to include profession, occupation, etc. However, there are some fine differences to be noted.

If one is a lawyer, he has a profession. If he is a farmer, he has an occupation. If he is farmer, he has an occupation. If he is a preacher or a monk, he has a vocation. If he makes cushions for sale in his spare time, in addition to his regular work, he has an avocation. A "job" is usually of a clerical or manual character and often temporary. A "career" is a particular type of work pursued assiduously over the years, may be a profession or occupation, and is considered as one's life work.

During the middle ages, by the 12th century, four classes were recognised: (1) Clergy, (2) Soldiers-Hereditary nobles who felt it was their business to fight and govern, (3) Townsmen-Those engaged in trade and industry, and (4) Peasants-Serfs and others. Thus we see a resemblance to the four Hindu castes: (1) Kshatriyas-Soldiers, executives, leaders, administrative and civic officers, (3) Vaisyas-merchants, ranchmen, gentlemen farmers, skilled workers, and (4) Sudras-small farmers, barbers, slaves and servants.

In early America, there were only three professions-law, theology and medicine. Today we have engineering, advertising, pharmacy, and many others. In this age of specialization, one is seldom simply a lawyer: he is a patent lawyer, criminal lawyer, civil lawyer, anti-trust lawyer, etc.

The Industrial Revolution, which began in England in the 18th century and spread to America and elsewhere, marked the transition from hand labour to machine production. The factory system, with its piecework and different types of jobs, was inaugurated. Today there are hundreds of job titles-key punch operator, garbage collector, chacker, photographer, lathe operator, dishwasher, interior decorator, dietitian, chauffeur, statistician, labour organizer, valet, clothes model, dog groom systems analyst, public relations consultant, charwoman etc.

Some persons have several different kinds of jobs in a lifetime. Some hold two jobs-as, working in an office or factory during the day and driving a taxicab at night, some inherit wealth and never work, and princes may become kings.

Whether we will always have the clergy, the soldiers, merchants, factory workers and small farmers remains to be seen. We are told that in the computerized world of tomorrow, job titles will change drastically. Manual labourers, stenographers and many others will not be needed. The ability to understand and use complex mathematical data, will be as important as the ability to read and write. Prominent professions will include: computer, technologist, ecologist, oceanographer, sociologist, gynecologist, nuclear physicist, and town planner. With little to do, people may require more entertainment, and so we may need more actors, musicians, lecturers, comedians and clowns to relieve the monotony.

The psychologists have their aptitude tests, but they are not very reliable. As Dr. Robert E. Rotthenberg says in one of his books, without an understanding of the personality and a sure knowledge of the intelligence, aptitude tests cannot tell one what career to follow.

Strange as it may seem to those who have never studied astrology, the planets rule over different professions, occupations, etc. the Sun rules over politics, power and authority, and bankers; the Moon over public relations and advertising, taverns, sailors, water and dairy products; Mercury over stenographers, train conductors, airplane stewardesses, and astrologers (together with Uranus); Venus over the arts, hotels and motels; Mars over soldiers, iron and steel workers, brothels, mathematicians; Jupiter over the clergy, judges, and philanthropy; Saturn over farmers, democratic statesmen, servants, and undertakers (together with Pluto); Rahu over druggists (together with Neptune); and Kethu over psychic mediums and spiritualists preachers (together with Neptune).

The 10^{th} house of Karma is supposed to represent one's profession of occupation or vocation. It is also said that the lord of the sign owning the Navamsa occupied by the lord of the 10^{th} house, gives a clue to one's profession or life work, but again this cannot be wholly relief upon. The writer believes that the strongest planet in a Kendra from the Ascendant, Moon or Sun must first be considered. Planets in the 10^{th} or aspecting the 10^{th} are very important. And the position of the

2^{nd} and 11^{th} lords (money and gains) gives the final clue, since one's income is invariably tied to one's work.

A planet in a Kendra can much more easily and effectively play its role. Therefore, we first look for a planet in a Kendra. If it is exalted in the Rasi or Navamsa, or in its own or a friendly sign, and is strong Vargawise, we must consider that planet as probably affecting the occupation or profession. If it is in the 10^{th} or aspecting the 10^{th} the indications are even clearer.

Gulika in the 10^{th} is a great hindrance to one's profession or job, or to holding it after obtaining it. No planet in the 10^{th} or aspecting the 10^{th} is also harmful. If the 2^{nd} and 11^{th} lords are badly placed, the situation is made worse.

In the horoscopes of great judges, given herewith, we seek that Jupiter, ruler of judges, is in the 10^{th} from the Moon for Heneage Finch(1), Lord Chancellor of England, during the 17^{th} century. The Lord Chancellor is the highest judicial officer in England, comparable to the Chief Justice of the United States Supreme Court. Finch was made 1^{st} Earl of Nottingham in 1681 and died on December 28^{th} (NS), 1682.

In the horoscope of Sir Mathew Halet(2), Lord Chief Justice of England from 1671 to 1676, Jupiter in the 2^{nd} from the Chandra Lagna, aspects the 10^{th}. The Lord Chief Justice is President of the King's Bench Division, and Chief Judge among its 5 judges.

In the horoscope of Oliver Wendell Holmes, Jr. (3), son of the poet-physician of the same name, Jupiter in the 2^{nd} from the Lagna aspects the 10^{th}. One of the greatest and most learned American judges, he published his famous treatise on the Common Law in 1881; was appointed associate Justice of the Massachusetts Supreme Court on 8^{th} December 1882, and was made its Chief Justice on August 2, 1899; and was appointed Associate Justice of the United States Supreme Court on 4^{th} December 1902 by President Theodore Roosevelt. His memory finally failed him and he resigned by request on 12^{th} January 1932. He died of bronchial pneumonia at 2-07 a.m., L.M.T. , on 6^{th} March 1935, in Washington, D. C., two days before his 94^{th} birthday. He never became Chief Justice of his country's highest tribunal, being twice by-passed, but his influence on American law has been marked and lasting.

In the horoscopes of the artistic, we find similar placements, with Venus karaka of the arts. Occasionally, one finds variations, especially in the charts of singers, musicians and composers.

The horoscopes of Madame Ernestine Schumann-Heink(4) and Joan Sutherland(5), are a case in point, providing an interesting study. Madame Schumann-Heink was a famous contralto singer and Joan Sutherland (Mrsa. Bonynge since 1954) is a famous *coloratura soprano*. Both were opera singers who went abroad to pursue their careers. In both charts, the Ascendant is Aries. But while Miss Sutherland has Venus in Libra in a Kendra, as in most cases, Madame Schumann-Heink had Venus in Gemini in the 3rd in conjunction with Mercury, lord of the 2nd (money) and the Sun, lord of the 5th. The 2nd and 3rd lords in compunction in Gemini in the 3rd, ruling speech and throat and art, are rather clear indications of a musical careers, yet Venus is not in a Kendra, as usual. In Miss Sutherland's chart, from the Chandra Lagna, at the lord of the 2nd (money) is in the 3rd (throat and art) and the lord of the 11th (gains) comes to the 1st (native) in association with Saturn, lord of the 3rd (throat and art) and the Moon, lord of the 9th (fortune).

In the horoscope of Hank Williams, Sr. (6), "the greatest name in American country music", the lord of the 2nd is in the 3rd in association with the lord of the 3rd. Debilitated Venus goes into Aquarius, a friendly sign, in the Navamsa. Venus is in the 3rd from the Ascendant and actually in the 10th from the Moon, as more clearly seen from the tropical chart. He roses to fame in 1949 as a singer and composer. He wrote more than 150 songs, but died in the back of his car while en route to Canton, Ohio, for a performance on 1st January 1953.

In the horoscope of August rodin(7), the sculptor, Venus is actually in a Kendra from the Moon, as more clearly seen in the tropical chart. In the sidereal chart, the lord of the 11th from the Moon is in the 3rd (art).

A more striking variation is found in the horoscope of Igor Stravinsky(8), the Russian-born composer who died recently in New York, on 6th April 1971. Venus is in the 12th from the Ascendant and the 2nd from the Moon. From the Chandra Lagna, the lord of the 11th (gains) is in the 3rd (art) and the 1st, 2nd and 3rd lords combine in the 1st. He is considered the greatest, most important and influential classical music composer of the 20th century, though he met much criticism in his early years.

But by and large, we find Venus in a Kendra for the artistic. Richard Rodgers(9), the song-writer, who often collaborates with Oscar Hammerstein II, has Venus in Taurus in the 1st in the Rasi and exalted Venus in the Navamsa. Many of his melodious songs are sung in musical plays like *Oklahoma* ! (1943), which enjoyed one of the longest runs on the Broadway stage in New York and has been produced many times elsewhere; *Carousel* (1945); *South Pacific* (1949); *The King and I* (1951); *The Sound of Music* (1959). In 1944, he received the Pulitzer Prize special citation; in 1948-49; the New York Drama Critics Circle award for South Pacific, which also received one of the longest runs on Broadway and was later made into a movie.

James P. Macgillivray(10), one of Scotland's foremost sculptors, had Venus in a Kendra, the 7th from the Ascendant. From the Moon, the lord of the 11th (gains) is in the 3rd (art) and in conjunction with the 3rd.

The world famous Negro trumpeter, Louis Armstrong(11), has Venus in the 4th in Gemini, aspecting the 10th and the lord of the 2nd is in the 3rd.

Among painters, we find Leonardo da Vinci(12), the greatest of them all, with Venus in Taurus in the Rasi, in the 4th from the Moon and probably in a Kendra from the Ascendant, too, as the birth time was probably a little earlier than that recorded. In the Navamsa, Venus is exalted in Pisces and in conjunction with the Moon and Jupiter. He began painting about 1472 after a three years' apprenticeship. In addition to his extraordinary ability as a painter, he was a mathematician, a military engineer, and well versed in music, botany and hydraulics. He died in May 1519.

Another great painter, Henry Matisee (13), has Venus in friendly Aquarius in the Rasi and in friendly Scorpio in the Navamsa. He took up painting at 20 while recovering from an illness and exhibited his first successful original picture, "The Dinner Table" in 1897. In 1905, he became a public sensation with his new insight into color and his new vision of line. He was pre-eminently a colorist, using many colors, all of high intensity. He also did some sculpture, etchings and lithographs. Regarded as one of the leaders of 20th Century Western art, he died on November 3, 1954.

Gregory Peck (14), one of the most popular Hollywood actors of recent years, has Venus ascending in Taurus and in exaltation in the Navamsa. He appeared in his first film about 1943 and has been in more than forty since then. In 1962, he was given the "Oscar" - the Academy Award-for his outstanding performance in "To Kill a Mocking Bird".

Montgomery Clift (15), who acted on the Broadway legitimate stage in New York as well as in Hollywood movies, had Venus in friendly Scorpio in the 4th, aspecting the 10th. In January 1935, he made his debut on Broadway and switched to Hollywood about 1946. On May 13, 1956, he narrowly escaped death in an automobile accident. He died unexpectedly in his sleep of occlusive coronary arterio-selerosis some time during the early morning of July 23, 1966. Death came in the Mars Dasa, Kethu Bhukti. Mars, the Yogakaraka, is also a Badhaka and prominently placed in the 5th with the Moon, where it can give Maraka as well as yoga results.

Reginald ("Rex") (16) Harrison, the British actor who, in 1956, starred on Broadway in New York in "My Fair Lady", which had one of the longest runs on Broadway, has Venus in the 4th, aspecting the 10th and Vargottama in the Navamsa. He made his first stage appearance in 1924.

More examples could be given, but the importance of the planet's Kendra position should be clear enough from these, though of course, there will always be a few exceptions requiring careful study. Planets in the 10th or aspecting the 10th are also important. We have seen that in most of these charts it was only after reading from the Chandra Lagna that a clear picture was received of the source of the native's income. For artists, the 3rd house is the source of income. For judges, it is the 5th house, since it comes through appointment by Government executive or political or royal favour. Heneage Finch had the lords of the 2nd and 11th in the 5th; Sir Matthew Hale had the lord of the 2nd in the 5th; and Oliver Wendell Holmes had the lord of the 11th in the 5th. And since the income factor is tied to the kind of work, this factor becomes the final clincher in deciding what kind of work the native has come into the world to do. -177

Various Vocations

Now, we will study the factors which make native chose a particular profession.

Lawyer or Judge: Jupiter rules law. So do its two signs i.e., Sagittarius and Pisces. Similarly, the sixth house (court cases) and the ninth house (law) are also important. All airy signs are important. Of all these, Libra is the most important. If the above are strong and connected with the tenth house and the ascendant the native's career is connected with law. If Leo and Sun also get involved he will receive his salary from the government, that is, he may be a judge or a government lawyer. Saturn connected with Libra and 10th or Jupiter gives legal career.

Illustration. Male born on October 21, 1924 at 18:09 hours, at 25N28; 81E52.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	0-18-13	(6)	Sun	6-05-03	(8)
Moon	3-11-21	(7)	Mars	10-07-47	(9)
Mer	6-01-59	(7)	Jup	7-24-56	(11)
Venus	4-23-02	(7)	Sat	6-11-59	(10)
Rahu	3-26-37	(11)	M. C.	9-06-07	

B.O.D. Sat 7Y-7M-1D

Janma Nakshatra: Pushya

Rasi Chart

2
3
12
11 Mar
Mon Rah
1
4
10
Ket
7
Ven 5
6
Sat Sun Mer
9
8
Jup

	Asc		
Mar	**Rasi Chart**		Mon Rah
Ket			Ven
	Jup	Sat Sun Mer	

Note: Rahu and Ketu to the next house, i.e., Rahu to the 5th house and Ketu to the 11th house in Chalit Chakra.

Dasamsa

Sun Rah
8
9
Mer
6
5
7
Sat
10
4
1
11
12
Mar
3 Mon
2
Jup Ven
Ket

Jup Ven	Mar	Ket	Mon
	Dasamsa		
Sat			
	Sun Rah	Asc Mer	

In Rasi Chart the 10th lord is exalted in Libra. Libra is the sign of law. Its presence with Sun (who has exchanged houses with Venus) shows employment connected with the government. Saturn is very strong. It is exalted in the Rasi Chart and in own house in Navamsa and Dasamsa chart. Thiis gave native a high position in government connected with law. The native was a Supreme Court Judge.

Here, Jupiter the 9th lord is aspecting Moon ruling the mind and thus native studied law. Mercury, the 6th lord is also in Libra with Jupiter and Sun. All these factors show a career connected with law.

In Dasamsa chart Libra rises. Jupiter is in own house with Dasamsa ascendant lord Venus which is exalted. The combined effect of all these factors shows a career connected with law.

Chapter 04

The Business Horoscope

We have enumerated the various factors which collectively determine one's occupation and we have discussed exhaustively the ways and means to measure their strength.

Next we shall proceed to fix the various standards of strength these factors should possess and the various combinations and patterns these factors should observe in order to enable us to pinpoint the divisions of the occupational activities the person concerned is designed for.

The Lagna and the Chandra-lagna are the first in our list which we shall discuss and for which we shall fix the standard of strength. The weak Lagna and the weak Chandra-lagna are major disqualifications for the horoscope to indicate a person designed for an independent occupation or a business career. They indicate the absence from the character some very vital characteristics which go a long way to make a businessman. The will and capacity to asset and exert oneself, the urge to exist independently and the capability to make one's presence and existence felt in one's sphere and field of activity are the indispensable attributes of the personality of a businessman and both the Lagna and the Chandra-lagna if weak reveal a person whose character lacks these qualities; if one of them is weak and the other is strong the deficiency of the one is fully compensated and made up by the vitality of the other. We shall conclude that the Lagna and the Chandra-lagna should at least be normal in strength for the horoscope to indicate that the person concerned is designed for an independent occupation or a business career. Normal means neither strong nor weak. The Lagna and the Chandra-lagna should be neither weak nor strong.

At this juncture it may be remarked that if the weak Lagna and the Chandra-lagna are major disqualifications for the horoscope to point to an independent occupation even a strong Lagna and a strong Chandra-lagna alone do no make the horoscope represent decisively a person designed for an independent occupation if other factors in the required strength are not present in the horoscope to enforce and confirm this view; in other words we may state that a horoscope having a strong Lagna and a strong Chandra-lagna do not positively and unmistakably represent a person designed for an independent occupation or a business career unless the horoscope in question has other specified factors also in the desired form, shape and strength. Even at the risk of repetition we would like to assert and repeat again and again that in Astrology one consideration alone does not lead us anywhere.

The next in importance in our list is the Surya (Sun). A weak Surya (Sun) is another important consideration which diminishes considerably the chances for the horoscope to represent a person designed for the independent occupation or a business career. A weak Surya (Sun) means inadequate energy, poor stamina and vitality and these are the motive powers in the human beings which set them at work and keep them in motion not only physically but mentally also. A weak Surya (Sun) means a weak human engine having insufficient energy and capacity to put in efforts. People having a weak Surya (Sun) are unable to exert themselves continuously at a stretch; they are unfit for hard labour and manual work. Least active and energetic they cannot face an uphill task; they cannot carve out a new field, strike a new line and locate and spot pastures a new. They are not independent by nature and ambitious by temperament. They follow the path of least resistance and they are willing to depend upon others, move in a groove, avoid responsibilities, handle a fixed type of work daily and serve the more active, energetic, ambitious, alert and independent people who are labeled as the business people. Thus we conclude the Surya (Sun) should at least be normal in strength, i.e., neither weak nor strong in the horoscope of a person designed for an independent occupation or a business career. Conversely it may be remarked again that a strong Surya (Sun) alone in the horoscope or that every horoscope having a strong Surya (Sun) alone does not always represent a person definitely designed for an independent career.

The Buddha (Mercury) we shall discuss next. The Buddha (Mercury) is one of the natural insignificators of the occupation; the weak Buddha (Mercury) deprives the person concerned the mental sense and discretion which direct and guide the efforts. The misdirected energies fail to achieve the aims and hit the target; the time and efforts are wasted. The weak Buddha (Mercury) shows the absence of the capacity to plan, scheme and organize, the approach to problems is unpractical; the thinking is unrealistic; the calculations are faulty; the judgments are incorrect; the intelligence is below normal and second-rate and consequently the execution of the plans is defective. Once in difficulty the person concerned fails to find his way out as he is not bubbling with ideas, a gift which a good and strong Buddha (Mercury) confers. Such a person cannot be independent; he must depend upon others for his existence.

A weak Buddha (Mercury) in concurrence with some other factors sometimes makes one lose one's bonafide; the person concerned becomes malicious and vicious; his thinking is destructive and his means of livelihood are questionable and sometime even illegal; he is cunning, crooked and completely undependable. The Buddha (Mercury) weak in a horoscope, thus, is a disqualification for the horoscope in question and the same cannot represent a person who is designed for an independent occupation or a business career. The horoscope to represent a person designed for an independent occupation should have the Buddha (Mercury) which is at least normal, i.e., neither weak nor strong. Conversely, however, it does not mean and imply that every horoscope having the strong Buddha (Mercury) should positively and conclusively indicate a person who is designed for a business career.

The Shani (Saturn) we have reached. On of the Natural insignificators of occupation the Shani (Saturn) when weak indicates a full quota of disappointments and delays on the one hand and the absence of patience and guts to face defeat and frustration on the other hand. The capacity to fight a losing battle is missing. The person represented by a horoscope having a weak Shani (Saturn) is pessimistic and depressed mentally. The pessimistic way of thinking makes the person concerned inactive. The weak Shani (Saturn) makes one mean; he is always on the lookout to make profits from the efforts of others and to deprive the deserving person of his well and hard earned gains. Thus a weak Shani (Saturn)

disqualifies a horoscope and it is not to represent a person designed for an independent occupation. Conversely, however, it does not mean that each and every horoscope having a strong Shani (Saturn) necessarily and positively indicates an independent occupation for the person it represents. Once again it brings us face to face with the most peculiar characteristic of this most interesting and instructive science of Astrology. One factor alone does not decide anything positively; it is the concurrence of various factors which makes us arrive at a positive conclusion.

The Guru (Jupiter) is also a natural significator of occupation among the Planets and we proceed to measure its impact on the horoscope in order to assess its capacity regarding the occupational activities of the person concerned. The Guru (Jupiter) is the last but not the least important of the significators of the occupation. It is on the other hand the most important and the most decisive of the planetary significators of the occupation. The Guru (Jupiter) represents the credentials to one's bonafide and these credentials are very dependable. The Guru (Jupiter) among other things indicates sincerity and straight forwardness; fair, frank and honest is the person whose horoscope is dominated by the Guru (Jupiter). The craze for money at any cost is absent. The means to the ends to be achieved are more important.

The Guru (Jupiter) is regarded as the indicator of God's grace and His kindness. It gives facility to one's efforts; it makes them more productive and fruitful. The Guru (Jupiter) provides God's protection against failure, disappointments and disgrace. It ensures help from the unexpected quarters at the right time. A weak Guru (Jupiter), therefore, is a colossal loss and a very disastrous disqualification and the person concerned will do well to avoid business career. The Guru (Jupiter) should at least be normal in strength in the horoscope for the person represented to be successful in an independent career.

The 10th house from the Lagna and the 10th house from the Chandra (Moon) are the significators of the occupation in the general sense. The strong 10th house indicates that the person concerned will pursue the occupation he/she is designed for at the right moment and the opportune time and the he/she will make the nest of his/her occupation and life.

The normal 10th house shows that the person concerned will start the career with occupation he/she is not designed for and that he/she will switch over to the correct occupation for which he/she is designed for after some time but not after it is very late and in the end the loss thus incurred is made good to a great extent.

The weak 10th house shows that the occupation the person concerned will follow will be the wrong one; the occupation pursued will be one for which the person concerned is not designed for. And there are possibilities for the person to miss the chances to switch over at all to the right occupation and be deprived of the benefits which the right type of occupation bestows and confers. This eventuality. However, can be avoided by seeking and following the advice of the Astrologer at the right time. The advice of the Astrologer if followed sincerely at the right time can put the person concerned on the right track and can also make him/her develop the will power to fight the adversity.

The four planetary significators of the occupational activities, i.e., the Surya (Sun), the Buddha (Mercury), the Shani (Saturn) and the Guru (Jupiter) must be normally placed at least in the horoscope in order to make it represent a person who is designed for an independent occupation or a business career. But even the presence of these four planetary significators of the occupational activities normally placed in the horoscope does not finally and positively lead us to the conclusion that the person concerned is designed for an independent occupation and a business career. The horoscope to represent a person designed for a business career must fulfill other conditions and conform to specific planetary patterns besides satisfying the conditions laid down above. We shall now discuss, consider and examine the other conditions the horoscope in question should fulfill and the specific planetary patterns it should confirm in order to represent a person who is positively and decidedly designed for an independent occupation and a business career.

The Businessman Big or Small

The minimum qualifications the horoscope should possess to represent a person designed for an independent occupation or a business career we have discussed above. We proceed next to study and examine the considerations and factors which make the horoscope of a small

businessman differ from the one of a big businessman. What differentiates the horoscope of a small businessman from the horoscope of a bigger businessman is the proposition we have to study, explain the elaborate.

Once it has been finally concluded and adjudged that the person represented by the horoscope under consideration is designed for an independent occupation or a business career the job to ascertain the grade of the person as a businessman is not difficult and complicated. The hard task we have accomplished and it was to earmark the broad divisions of occupational activities, i.e., business or services for which the person concerned is designed. We are now simply to grade the businessman represented by the horoscope in question.

The horoscope improves the grade of the businessman concerned if the Lagna or the Chandra-lagna is strong besides the horoscope being in conformity to any of the planetary combinations prescribed above. The businessman further gets upgraded if both the Lagna and the Chandra-lagna are strong and at the same time the horoscope contains any of the planetary combinations described previously which point to an independent occupation.

If instead of being normal in strength the Lagna, the Chandra-lagna, the four planetary insignificators of the occupation are all strong and the horoscope in question has the pride and privilege to possess one of the prescribed planetary combinations the highest grade has been achieved and the highest height has been reached.

In the materialistic world of today money is getting all important; money is becoming the only hardstick to measure one's achievements; the other values are dwindling into oblivion. The monetary aspect of the occupation is very important; the other aspects are reputation, prestige and respect which a good and honourable behaviour and practice of the occupation yield. In order to measure the financial stability, to determine the accumulation of money and to assess the assets both financial and otherwise the 2^{nd}, 4^{th} and 11^{th} houses are to be studied. Strong 2^{nd}, 4^{th} and 11^{th} houses and the Sambandhan of the lords of these houses with the lord of the strong 9^{th} house indicate wealthy people; money easily and quickly accumulates in their hands and these people enjoy very comfortable financial positions. They acquire and own landed properties also. If the 10^{th} house and the 5^{th} house are equally

strong they enjoy a good reputation and occupy an honourable place of respect and prestige in the society also besides being financially very stable. If the 5th and the 10th houses are strong but they are weaker than the 2nd, 4th and 11th houses the wealth is there but reputation, respect and prestige are proportionately less. Again the 2nd, 4th and the 11th houses the wealth and the assets both financial and otherwise are proportionately less than the reputation, prestige and credit enjoyed by the person concerned.

If the Surya (Sun), the Buddha (Mercury), the 5th and the 12th houses are weak there are chances for the ways and means of income and livelihood of the person concerned to be illegal and questionable; a weak Mangal (Mars) and/or a weak Shani (Saturn) if present further confirms the indications pointing to illegal and questionable occupation. The presence of a strong Guru (Jupiter), however, reduces to a very great extent the chances of such an eventuality.

Partnerships

Partnership is a vital question mark for a businessman. Partnership, if beneficial and profitable, can make the person concerned progress and expand quickly, achieve the aims and ambitions of his life and attain the heights which it is not possible for him to reach alone without partnership. Partnership, however, is seldom beneficial and profitable to each and everybody If it is helpful to some, it is very harmful to others. In the cases where partnership is harmful it obstructs the progress, retards the expansion, creates difficulties and problems, causes frauds and deceptions and spells out the financial losses. Thus it is very essential to consider thoroughly and examine closely the horoscope from the "Partnership" point of view and it is extremely imperative to locate, determine and assess the factors and considerations which indicate a beneficial partnership.

The Shukra (Venus) and the 7th houses from the Lagna and the Chandra-lagna are the insignificators of the partnership. A thorough study of the Shukra (Venus) and the 7th houses from the Lagna and the Chandra-lagna is a must in order to determine and assess the merits and/or demerits of partnership in a particular case. In other words to ascertain the usefulness of partnership in a specific case we are to

measure the strength of the Shukra (Venus) and the 7^{th} houses from the Lagna and the Chandra-lagna in the horoscope concerned; we shall at first enumerate the factors and considerations which strengthen the 7^{th} house.

A 7^{th} house is deemed strong if it contains its own ruler. If a Planet attains exaltation in the 7^{th} house the house in question gains in strength. A strong lord of the 7^{th} house well placed anywhere in the horoscope upgrades the 7^{th} house. It is a strong 7^{th} house which is fully aspected by its own ruler. The 7^{th} house becomes strong if it is surrounded by Benefics on both sides and it becomes very strong if the Benefics surrounding it are well placed. The 7^{th} house gets upgraded if its lord owns also one of the Trines. The 7^{th} house is considered strong if it contains the lord of the 5^{th} or the 9^{th} house. The Shukra (Venus) strengthens the 7^{th} house by its occupation thereof; if, however, the Shukra (Venus) happens to be in debilitation therein the 7^{th} house gets pulled down. The Shani (Saturn) also makes the 7^{th} house strong by its occupation thereof; if, however, the Shani (Saturn) happens to be in debilitation therein the 7^{th} house gets damaged thereby and the damage is quite serious.

The 7^{th} house is weak if it contains a Malefic which is not strong. A weak Malefic pulls down the 7^{th} house considerably by its presence therein. A Malefic which is not strong weakens the 7^{th} house if the Malefic in question aspects fully the 7^{th} house. The harm is considerable and the damage is very serious to the 7^{th} house if the aspecting Malefic is weak. A Malefic which happens to rule the 8^{th} or the 12^{th} house damages the 7^{th} house by its occupation therein or by its full aspect thereof. The damage becomes irreparable and the results are catastrophic if the Malefic occupying the 7^{th} house or fully aspecting the 7^{th} house happens to be in its debilitation or in its enemy's house besides its being the ruler of the 8^{th} house or the 12^{th} houses. If the Malefics are weak and they surround the 7^{th} house the damage to the 7^{th} house, i.e., if they are in the 6^{th} and in the 8^{th} houses. If the Malefics are weak and they surround the 7^{th} house the damage to the 7^{th} house, the damage to the 7^{th} house is very serious. The presence of the Surya (Sun) and/or the Chandra (Moon) in the 7^{th} house decidedly make the partnership very harmful to the person concerned.

A Benefic also pulls down the 7th house by its presence therein if it is in its debilitation or in its enemy's house. The 7th house is weak which contains even a Benefic and the Benefic in question rules the 8th or the 12th house. A Benefic can cause considerable damage to the 7th house if it occupies the 7th house, if it is in its debilitation or in its enemy's house therein and also if at the same time it rules the 8th or the 12th house. The damage to the 7th house is considerable also if a Benefic fully aspects the 7th house and if the Benefic in question is in its debilitation or in its enemy's house being the ruler of the 8th or the 12th house.

We shall proceed next to enumerate and examine the factors and considerations which make the Shukra (Venus), the other significator of partnership, strong.

The Shukra (Venus) is strong if it occupies its own house anywhere in the horoscope. The Shukra (Venus) is stronger if it occupies its own house which happens tobe the 2nd or the 7th house from the Lagna or the Chandra (Moon). The Shukra (Venus) is considered auspicious and powerful if it occupies its own house which is either one of the Kendras or one of the Trines. The gain in strength is very considerable if the Shukra (Venus) rules a Kendra and a Trine and at the same time occupies one of them. The Shukra (Venus) is deemed strong if it is in its exaltation anywhere in the horoscope. The Shukra (Venus) is very strong if it is in its exaltation in a Kendra or in a Trine. It gets fortified if it is fully aspected by its dispositor. A Benefic by its full aspect upgrades the Venus. The gain in strength by the Shukra (Venus) is considerable if the Benefic aspecting the Shukra (Venus) fully is in its own house or if it is in its sign of exaltation. The gain in strength by the Shukra (Venus) rules one of the Trines besides being in its own house or in its sign of exaltation. The Shukra (Venus) is also strengthened if it is fully aspected by a Malefic and the Malefic in question is in its own house or in its sign of exaltation. The gain of strength by Shukra (Venus) is very sizeable and can be depended upon if the Malefic fully aspecting the Shukra (Venus) rules one of the Trines besides being in its own house or in its sign of exaltation. The Shukra (Venus) becomes powerful if it receives a full aspect from a Benefic or a Malefic which rules one of the Kendras or one of the Trines.

The Shukra (Venus) is weak if it is in its sign of debilitation or if it occupies the house of its enemy. It is weaker if while in its sign of debilitation or in the house of its enemy it rules the 6th an the 8th

houses. The debilitation stands cancelled if the Shukra (Venus) while in its sign of debilitation receives a full aspect of its dispositor; the Shukra (Venus) becomes strong on the contrary.

The Shukra (Venus) gets pulled down if it is fully aspected by a Malefic which is not strong. The damage to the Shukra is much more if the aspecting Malefic is weak by sign and house; the damage is considerable if the aspecting Malefic besides being weak by sign and house rules the 6^{th}, 8^{th} and/or the 12^{th} house. The full aspect even of a Benefic which is not strong fails to do much good. The Shukra (Venus) definitely gets pulled down by the full aspect of a Benefic which is weak by sign and house and the damage is more if the aspecting Benefic besides being weak by sign and house rules an inauspicious house. The Shukra (Venus) is weak if it is surrounded by Malefics on both sides; it is weaker if the surrounding Malefics are weak and badly placed in the horoscope.

The Shukra (Venus) spoils a Kendra or a Trine by its occupation thereof if it at the same time rules the 6^{th} or the 8^{th} house. Also it spoils a Kendra or a Trine if it rules any one of them and occupies the 6^{th} or the 8^{th} house.

We have studied and examined both the Shukra (Venus) and the 7^{th} houses from the Lagna and the Chandra (Moon). We proceed to assess and determine the usefulness and advisability of partnership in specific cases. If both the 7^{th} houses and the Shukra (Venus) are strong in a horoscope which represents a person designed for a business career and an independent occupation we may safely infer that the business in partnership will be beneficial to the person concerned. It is not only beneficial but it is a must for the person concerned. He will get into business through partnership; with the help of partner's money and assets he will make money and he will taste and enjoy plenty and prosperity. Again with the help of partner's money and assets he will rise in life. In other words partnership will be chiefly and mainly instrumental in making his career and life.

If both the 7^{th} house and the Shukra (Venus) are weak in a horoscope which represents a person who is designed for a business career or an independent occupation partnership will be extremely

prejudicial to the interests of the person concerned. He should do well to avoid partnerships. If the advice is not sought and heeded to and the partners appear on the scene it will prove to be a standing invitation to difficulties and troubles on all fronts and problems will be everywhere. There will be obstructions in the progress of the occupation; the expansion may seem impossible and the chances of frauds, deceptions and financial losses will be very much there.

If one of the insignificators of the partnership is strong and the other is weak the success of partnership becomes conditional; the conditions which should attend a beneficial and successful partnership are various and they vary from one person to another.

We shall reproduce two horoscopes representing persons designed for an independent occupation and a business career. They are among the horoscopes which were prepared and adjudged by the author during his practice of this wonderful science of Astrology. They are fully worked out. To illustrate the theory and to make the reader grasp the underlying principles we shall examine in details the Lagna, the Chandra (Moon) and the four planetary significators of the occupation to measure the potentiality thereof and we shall scrutinize the horoscopes on the whole to ascertain the presence therein of any of the planetary combinations and patterns which indicate the independent occupation or the business career the person concerned is designed for.

Birth Chart

Vrisham Mangal 2
Meenum: Shukra 12
Mithun: Chandra 3
Mesha: Surya, Budha 1
11 **Kum-bha:** Ketu
Kark: 4
10 **Makra:**
7
Sinha: Rahu 5
Tula: Guru (R)
9 **Dhanu:**
6
8
Kanya: Shani (R)
Vrischik:

Meenum: Shukra	**Mesha:** Surya Budha	**Vrisham** Mangal	**Mithun:** Chandra
Kumbha: Ketu			**Kark:**
Makra:			**Sinha:** Rahu
Dhanu:	**Vrischik:**	**Tula:** Guru (R)	**Kanya:** Shani (R)

Navamsa Chart

Kark: Shukra Shani (R)
Vrisham: Chandra Ketu
Sinha: 3
2
12
Mesha: 11 Mangal Guru(R)
Mithun: Surya
1
Kanya: 4
10 Meenum:
7
Tula: 5
6
Dhanu:
9 Kum- -bha:
8
Vrischik: Budha, Rahu
Makra:

Vrisham: Chandra Ketu	Mithun: Surya	Kark: Shukra Shani (R)	Sinha:
Mesha: Mangal Guru(R)			Kanya:
Meenum:			Tula:
Kumbha:	Makra:	Dhanu:	Vrischik: Budha Rahu

			Navamsa	Nakshatra lord
Lagna	Mesha	09.39	Mithun	Ketu
Surya	Mesha	09.01	Mithun	Ketu
Chandra	Mithun	24.29	Vrisham	Guru
Buddha	Mesha	23.54	Vrischik	Shukra
Shukra	Meenam	02.58	Kark	Guru
Mangal	Vrisham	11.53	Mesha	Chandra
Guru Ry.	Tula	22.52	Mesha	Guru
Shani Ry	Kanya	22.50	Kark	Chandra
Rahu	Sinha	25.39	Vrischik	Shukra
Ketu	Kumbha	25.39	Vrisham	Guru

The Lagna, i.e., the 1st house contains the Surya (Sun) which attains its exaltation therein. The Surya (Sun) rules the 5th house from the Lagna; The Buddha (Mercury) is in the Lagna and the Buddha is deemed strong in the Lagna. The Buddha is not weak by sign and the Buddha is the lord of the Chandra-lagna. The Guru (Jupiter), the lord of the 9th house from the Lagna, fully aspects the Lagna, the Surya and the Buddha and the Guru occupies its own Nakshatra.

The Mangal (Mars), the lord of the 1st house, however, is in its enemy's house. And the Guru (Jupiter) aspecting fully the Lagna owns the 12th house; but from the Chandra-lagna the house owned by the Mangal, the lord of the Lagna, are the 6th and the 11th houses which are the Upachaya houses and are deemed good; the houses owned by the Guru as counted from the Chandra-lagna are Kendras.

In the Navamsa chart the Mangal is in its own house and the Guru is conjoined by its dispositor. The 1st house in the Navamsa chart is not weak. The 1st house in the Navamsa chart contains the Surya which is not weak by sign. The 1st house in the Navamsa chart is surrounded by Malefics but the surrounding houses exchange their lords and thereby gain in strength. Again the lord of the 1st house is fully aspected by its dispositor Mangal.

Thus the Lagna is strong.

We study the Chandra-lagna. The Guru fully aspects the Chandra and consequently the Chandra-lagna. The Chandra is aspected fully by the Shani, but the Shani rules the 10th and the 11th houses from the Lagna and these houses acknowledge the Shani as their natural lord. The Shani owns the 8th and the 9th houses from the Chandra-lagna. Again the Shani is fully aspected by an exalted Shukra (Venus). The Chandra is surrounded on one side by the Mangal and the Chandra gains in strength even if it is surrounded even by a Malefic; the Mangal in this specific case happens to own the Lagna. The Chandra enjoys the two-third of a very beneficial Yoga having two Benefics, the Shukra and the Buddha, in the 10th and the 11th houses from the Chandra. In this case the Shukra happens to be an accidental Malefic by its ownership of the two Maraka houses, the 2nd and the 7th houses from the Lagna, but it loses much of its vicious nature and characteristic by its being in its sign of exaltation. Also the Chandra is waxing, i.e. it is moving away from the Surya and gaining in size and strength.

In the Navamsa chart the Chandra is not weak although therein it is waning, i.e., it is moving towards the Surya (Sun) and it is diminishing in size.

The Chandra-lagna is also strong we may conclude.

Next we pass on to the planetary insignificators of the occupation. The Surya (Sun) we examine first. The Surya is in its exaltation and occupies the Lagna also. Thus the Surya is strong by sign and house. The Surya rules the 5th house from the Lagna, i.e., Trine; thus the Surya (Sun), a lord of a Trine, is in the Lagna; it is a factor which makes both the Surya and the Lagna strong. The Surya's position from the Chandra is not bad; the Surya is conjoined by the Buddha in the 1st house and the Buddha is deemed strong in the 1st house; the Buddha is not weak by the sign it occupies. It means a strong Buddha conjoins the Surya and makes the Surya gain in strength consequently. The Guru, the ruler of the 9th house from the Lagna, fully aspects the Surya. The Guru rules also the 12th house from the Lagna. In the case of the Guru, however, the association with the 12th houses from the Chandra; it means the Guru rules the Kendras from the Chandra-lagna. In the birth chart the Guru is not weak by sign and house. The full aspect of the Guru to the Surya is very beneficial we may conclude. No Malefic fully aspects the Surya (Sun). The lord of the sign which contains the Surya is in its enemy's house but in the Navamsa chart it occupies its own house. The Surya is surrounded by an exalted Shukra (Venus) on one side; on the other side, however, there is a Malefic in its enemy's house but the Malefic happens to own the Lagna.

In the Navamsa chart the Surya is not weak by the sign, but it is strong by the house it occupies. The Surya is surrounded by the Chandra and the Shukra who exchange houses and thus gain in strength. The Surya too gets benefited by being surrounded by a strong Benefic and a strong Chandra. The Malefics which surround the Surya lose much of their vicious nature as they are conjoined by the Shukra and the Chandra and as they are also benefited by the Privertan Yoga which is caused by the positions of the Chandra and the Shukra and which upgrades and fortifies them. The Surya is not fully aspected by any Malefic. The dispositor of the Surya gains in strength considerably by the full aspect of the Mangal, the lord of the house which contains the Buddha, the dispositor of the Surya.

The Surya is strong we may conclude.

The Buddha is the next insignificator of occupation and we proceed to examine the same. The Buddha is not weak by sign but it is strong by house. The houses the Buddha owns are good as they are the

Uppachaya houses. It is the lord of the Chandra-lagna. The Guru, the lord of the 9th house from the Lagna fully aspects the Buddha. It is surrounded by the exalted Shukra; the Malefic on the other side owns the Lagna. No Malefic fully aspects the Buddha. The Buddha conjoins the exalted Surya which owns the 5th house from the Lagna. The position of the Buddha in the Navamsa chart is good. It owns the 1st house and is fully aspected by it dispositor; its dispositor is strong being in its own house.

We may conclude that the Buddha is strong.

The Guru we examine next. The Guru rules a rine and occupies a Kendra. The Guru is fully aspected by the ruler of a Trine which occupies the Lagna and which is exalted. The Guru exchanges houses with the Shukra which is also exalted and this Parivertan Yoga upgrades both the Guru and the Shukra. This Parivertan Yoga also gives rise to another Yoga which associates a Kendra and a Trine and which is ranked with the Raja Yogas. The Guru is in Sambandhan with the Buddha also and this Sambandhan associates two of the Upachaya houses with a Trine. The Guru occupies its own Nakshatra and it rules the Nakshatra which contains the Shukra. The Guru fully aspects both the Lagna and the Chandra-lagna and being the ruler of a Trine and the occupant of a Kendra strengthens both the Lagna and the Chandra-Lagna by its full aspect thereof. The Guru rules the 12th house from the Lagna which in the case of the Guru is not a serious Dosha. The Guru rules the Kendras from the Chandra-lagna.

In the Navamsa chart the Guru is not weak. It is conjoined by its dispositor. It owns the 7th and the 10th houses and it occupies the 12th house; from the Chandra-lagna in the Navamsa chart, however, the Guru rules the 8th and the 11th houses. The 8th house from the Chandra-lagna in the Navamsa chart is fully aspected by its lord and this relieves the Guru of the Dosha the Guru contacts by its being the lord of the 8th house. The Guru is aspected fully by the Shani, a Malefic, i.e., a Papa Graha. The Shani rules in the Navamsa chart the 8th and the 9th houses from the Lagna and the 9th and the 10th houses from the Chandra-lagna. The 8th house from the Lagna in the Navamsa chart is owned and fully aspected by the Shani. The Shani, therefore, does not damage the Guru by its full aspect because of its ownership of the 8th house from the Lagna in the Navamsa chart. The Shani on the other hand,

becomes an accidental Benefic by virtue of its ownership of the 9th house from the Lagna and by virtue of its ownership of the 9th house and the 10th house from the Chandra-lagna and the Shani's full aspect on the Guru in the Navamsa chart strengthens the Guru to a very great extent. The Shani gets fortified by the Shukra who conjoins the Shani and exchanges houses with the Chandra. The Guru is in the 12th house from the Chandra but in the case of Guru the association with the 12th house is not a serious Dosha.

We may conclude that the Guru is strong.

The Shani is in Kanya and in the 6th house from the Lagna. It is, therefore, not weak by sign and house. The Shani rules the 10th and the 11th houses from the Lagna. The Shani is in the 4th house from the Chandra and the Shani rules the 8th and 9th houses from the Chandra. The Shani is also in Sambandhan with the Shukra. This Sambandhan is between the lords of the 2nd and the 10th houses. It is between the lords of the 2nd and the 11th houses; again it is between the lords of the 7th and the 11th houses. The Buddha, the dispositor of the Shani, is in the 1st house and the Buddha is conjoined by the exalted Surya. The Mangal does not aspect fully the Shani and the Shani does not conjoin the Rahu.

In the Navamsa chart the Shani is in its enemy's house and the Shani occupies the Nakshatra of the Chandra, its enemy. The dispositor of the Shani, i.e., the Chandra enjoys a Parivertan Yoga with the Shukra. The Chandra by virtue of the Parivertan Yoga is deemed to occupy its own house and thus to conjoin the Shani which gains in strength by being fully aspected by its own dispositor. The Shani is in Sambandhan with the Mangal; it means there is Sambandhan between the lords of the 8th and the 11th houses; the Sambandhan is also between the lords of the 9th and the 11th houses; again it is between the lords of the 6th and the 8th houses; also it is between the lords of the 6th and the 9th houses.

The Shani, we may conclude, is normal, i.e., neither strong nor weak. We shall now search the horoscope for the requisite planetary patterns.

There are six Planets in the 11th, 12th, 1st, 2nd and 3rd houses from the Lagna.

Again there are six Planets in the 10th, 11th, 12th, 1st and the 3rd houses from the Chandra-lagna including the Chandra.

There is a strong Surya in the 1st house, i.e., the lagna.

In the Navamsa chart there are six Planets in the 11th, 12th, 1st, 2nd houses from the Lagna.

There are six Planets in the 12th, 1st, 2nd and/or the 3rd houses from the Chandra-lagna in the Navamsa chart.

Thus more than one planetary combinations required to indicate an independent occupation or a business career are present in this specific case.

We shall now examine the 10th house from the Lagna and the Chandra-lagna. The 10th house from the Lagna does not contain any Planet and it is not afflicted by a Malefic. It is ruled by the Shani which is in Kanya in the 6th house and which rules the 11th house from the Lagna also. The Shani, the ruler of the 10th and the 11th houses from the Lagna, is a Malefic but it is retrograde. A Malefic loses much of its vicious nature if it is retrograde. Secondly the Shani has affinity by its nature with the 10th house and its association with the 10th house is deemed favourable. Again in this case the Shani is associated with the three out of the four Upachaya houses by its occupation and ruler-ship. The Shani occupies the 6th house and rules the 10th house and 11th house. The 6th, the 10th and the 11th houses are the Upachaya houses. Also the Shani is fully aspected by the Shukra which is exalted. We may conclude that the 10th house is normal, i.e., it is neither weak nor strong.

The 10^{th} house from the Chandra-lagna contains the Shukra which attains its exaltation therein. The Guru, its ruler, is in the 5^{th} house from the Chandra-lagna. The Guru occupies its own Nakshatra and it exchanges houses with the Shukra. The 10^{th} house is fully aspected by the ruler of the 8^{th} house and the 10^{th} house is surrounded by Malefics on both the sides. It means that the 10^{th} house from the Chandra-lagna is normal, i.e., it is neither weak nor strong.

In the Navamsa chart the 10^{th} house from the Lagna does not contain any Malefic; it is not afflicted by any Malefic. The lord of the 10^{th} house from the Lagna owns the 7^{th} house also and occupies the 11^{th} house; it is conjoined by its dispositor. It is aspected fully by the Shani; the Shani also is conjoined by the Shukra which enjoys a Parivertan Yoga with the Chandra. The Shani, by virtue of the Parivertan Yoga of the Chandra and the Shukra may be deemed conjoined by its dispositor and consequently the Shani gains in strength. We may conclude that the 10^{th} house from the Lagna in the Navamsa chart is normal.

In the Navamsa chart the 10^{th} house from the Chandra-lagna does not contain any Malefic. The Mangal fully aspects the Shani, the lord of the 10^{th} house and the Mangal is strong being in its own house; it strengthens the Shani by its full aspect. The 10^{th} house from the Chandra-lagna in the Navamsa chart is strong.

To sum up we shall argue as under :

1. Lagna - strong
2. Chandra-lagna - strong
3. Surya - strong
4. Buddha - strong
5. Guru - strong
6. Shani - normal

7. Planetary combinations four in the birth chart and two in the Navamsa chart.

8. 10th house from the Lagna in the birth chart and in the Navamsa chart – normal.

9. 10th house from the Chandra-lagna in the birth chart- normal.

10. 10th house from the Chandra-lagna in the Navamsa chart – strong.

The person represented by the horoscope in question is designed for an independent occupation or a business career. As a businessman his grade is much above the normal. He will be very successful in his occupation and career and he will enjoy an excellent reputation.

Meenum: 2
Makra: Chandra 12
Mesha: Rahu 3
Kumbha: 1
Dhanu: 11
Vrisham: 4
Vrischik: Guru 10
Sinha: Budha, Surya Shani 7
Mithun: Shukra 5
Tula: Ketu 9
Kark: 6
Kanya: Mangal 8

Makra: Chandra	Kumbha:	Meenum:	Mesha: Rahu
Dhanu:			Vrisham:
Vrischik: Guru			Mithun: Shukra
Tula: Ketu	Kanya: Mangal	Sinha: Budha Surya Shani	Kark:

Meenum: Shukra Guru, Ketu 2
Makra: 12
Mesha: Chandra 3
Kumbha: 1
Dhanu: 11
Vrisham: Surya, Shani 4
Vrischik: 10
Sinha: 7
Mit- -hun: 5
Tula: 9
Kark: Budha 6
Kanya: Mangal, Rahu 8

Makra:	Kumbha:	Meenum: Shukra Guru, Ketu	Mesha: Chandra
Dhanu:			Vrisham: Surya Shani
Vrischik:			Mithun:
Tula:	Kanya: Mangal Rahu	Sinha:	Kark: Budha

			Navamsa	Nakshatra lord
Lagna	Kumbha	14.02	Kumbha	Rahu
Surya	Sinha	04.15	Vrisham	Ketu
Chandra	Makra	10.41	Mesha	Chandra
Buddha	Sinha	10.09	Kark	Ketu
Shukra	Mithun	19.40	Meenam	Rahu
Mangal	Kanya	28.46	Kanya	Mangal
Guru	Vrischik	28.50	Meenam	Buddha
Shani	Sinha	05.40	Vrisham	Ketu
Rahu	Mesha	18.24	Kanya	Shukra
Ketu	Tula	18.24	Meenam	Rahu

The Lagna is strong. It is in its own Navamsa. The lord of the Lagna is strong as it is conjoined by its dispositor. A strong Surya occupying its own house fully aspects the Lagna and further strengthens the Lagna. The Buddha fully aspects the Lagna. The Buddha rules a Trine and occupies a Kendra. The Buddha conjoins its dispositor. The Lagna, therefore, gains in strength by the full aspect of the Buddha. The Lagna is fully aspected by three planets including its lord. The Lagna has missed the complete Raja Yoga of very great significance by the absence of the full aspect of one more Planet.

The Lagna in the Navamsa chart also does not contain any Planet - Malefic or Benefic. It is fully aspected by its lord. Its ruler, however, is combust and rules the 12th house also. The Lagna has on one side a strong Guru in its own house and an exalted Shukra. The Ketu in the 2nd house along with the Guru and the Shukra – both strong – loses much of its Malefic nature.

The Lagna in the birth chart is very strong but the Lagna in the Navamsa chart is not very strong; it is only strong. The resultant conclusion is the Lagna on the whole is strong and not very strong.

The Chandra-lagna is owned by the Shani which owns Lagna also. The Chandra in the 12th house from the Lagna is in its enemy's house, i.e., the house of the Shani and the Shani occupies the 8th house from the Chandra-lagna. The Shani, however, is in a Kendra from the Lagna and it rectifies the Dosha the Chandra has acquired by its being in its

enemy's house. Again the Shani, the lord of the Chandra-lagna, is conjoined by its dispositor. The Shani thereby and consequently the Chandra-lagna gain in strength.

The Chandra is waxing; the Chandra occupies its own Nakshatra.

We may conclude that the Chandra-lagna is normal in the birth chart.

In the Navamsa Chart the Chandra is in Mesha in the 3^{rd} house from the Lagna. The Mangal, the lord of the Chandra-lagna, is in the 6^{th} house from the Chandra-lagna. The Mangal, the lord of the Chandra-lagna, is fully aspected by two strong Benefics, i.e., the Guru and the Shukra. The Guru is in its own house and the Shukra is in its exaltation. Again the Chandra-lagna in the Navamsa chart is fully aspected by the Mangal, its lord. The Mangal conjoins the Rahu which in the 8^{th} house is deemed free from a Dosha. The Chandra is waxing.

In the Navamsa chart we may conclude that the Chandra-lagna is strong.

The Surya, in the birth chart, occupies its own house. It is conjoined by the Shani, the lord of the Lagna and the Chandra-lagna. It is also conjoined by the Buddha which rules a Trine and occupies a Kendra. The Shani, however, rules the 12^{th} house also and the Buddha owns the 8^{th} house besides the 5^{th} house.

The Surya is in the Navamsa of the Shukra which is a Yoga Karka, i.e., it rules a Trine and a Kendra. The Surya is in the Nakshatra of the Ketu which is strong both by the sign and the house. The Surya, however, is 8^{th} from the Chandra.

The Surya, in the birth chart, is strong, we may conclude.

In the Navamsa chart the Surya rules the 7^{th} house and occupies the 4^{th} house. Thus the Surya both rules and occupies a Kendra. It is conjoined by the lord of the Lagna. The dispositor of the Surya, the Shukra, is a Yoga Karka. The Shukra is in its exaltation and it is conjoined by its dispositor, the Guru. The Shani conjoins the Surya and the Shani owns the 12^{th} house. But the Shani fully aspects the Lagna which it owns and rules. The Shani also aspects two of the Uppachaya houses i.e. 6^{th} & 10^{th} which are deemed good and auspicious particularly when

they are associated with the Lagna and the 4th house, a Kendra which contains the Shani. The Surya is associated both with the Shukra and the Shani and gains in strength consequently.

The Surya is normal in the Navamsa chart we may conclude.

The Buddha in the birth chart owns a Trine and occupies a Kendra. It is conjoined by its dispositor. It accommodates in one of its houses, which happens to be a Trine, a Benefic which a Yoga Karka. The Buddha is conjoined by the lord of the Lagna and the Chandra-lagna along with the Surya. The Buddha occupies the Nakshatra of the Ketu. The Buddha, however, rules the 8th house from the Lagna and the Buddha occupies the 8th house from the Chandra-lagna. The Buddha is conjoined by the Shani which rules the 12th house also from the Lagna.

The Buddha, in the birth chart is normal we may conclude.

The Buddha, in the Navamsa chart, is in Karka and the Buddha is in the 6th house from the Lagna. The Buddha is in the 4th house from the Chandra and the Buddha occupies the house owned by the Chandra. The Buddha is the lord of Kanya, the 6th sign; it is therefore deemed auspicious in the 6th house. The Buddha is fully aspected by the Guru which is strong being in its own house and which is conjoined by an exalted Shukra. The Shukra is a Yoga Karka. If the Buddha owns the 8th house from the Lagna it rules a Trine from the Lagna also. Again the 8th house from the Lagna is being fully aspected by a strong Guru and an exalted Shukra. The Buddha accommodates the Mangal in one of the houses it owns. The Mangal occupies the same sign and the same Navamsa and it occupies its own Nakshatra also. The Mangal's association with the 8th house and the Rahu is not deemed a Dosha; the Mangal in this case is fully aspected by a strong Guru and an exalted Shukra. The Mangal is strong and its association with the Buddha makes the Buddha gain in strength to a great extent.

The Buddha in the Navamsa chart is normal we may conclude.

The Guru in the birth chart rules the 2nd and the 11th houses from the Lagna and occupies the 10th house from the Lagna. The Guru is in the 11th house from the Chandra. The Guru is not combust and the Guru is not fully aspected by any Malefic. The Guru fully aspects its own house, i.e., the 2nd house from the Lagna. Also it fully aspects the 4th

and the 6th house, another Uppachaya house. It is associated with the Mangal; the Mangal rules the house which contains the Guru and the Mangal is very strong in the horoscope.

The Guru is normal in the birth chart.

In the Navamsa chart the Guru occupies its own house. It rules the 11th house from the Lagna as well. It conjoins an exalted Shukra which is a Yoga Karka also. The Guru conjoins the Ketu also and the Ketu in Meenam and in the 2nd house is not inauspicious. It is fully aspected by the Mangal which is very strong as it occupies its own Nakshatra and as the Navamsa and the sign it occupies are the same. The Guru, however, is in the 12th house from the Chandra and its association with the 12th house is not deemed a Dosha, it may be pointed out at this juncture.

The Guru is strong in the Navamsa chart.

The Shani, in the birth chart is in Sinha in the 7th house from the Lagna. The Shani is in its enemy's house but it is conjoined by its dispositor. And in the 7th house the Shani is deemed better placed. The Shani is the lord both of the Lagna and the Chandra-lagna and the Lagna happens to be in the degrees which are very desirable. The Shani fully aspects the Lagna which it owns. The Shani conjoins the Buddha which owns Trine both from the Lagna and the Chandra-lagna. The Buddha accommodates in one of its houses the Mangal, which is very strong. The Shani is in the 8th house from the Chandra.

The Shani is normal in the birth chart.

In the Navamsa chart the Shani owns the Lagna and fully aspects the same. The Shani occupies the 4th house from the Lagna. In other words we may state that the Shukra which is exalted and which is a Yoga Karka accommodates the Shani in one of its houses. The Shani enjoys ¼th of the full aspect of its dispositor, i.e., the Shukra. The Shani also enjoys a ¼th of the full aspect of the Guru which is strong by being in its own house. The Shani is in the Nakshatra of the Ketu which is being conjoined by the strong Guru and the strong Shukra. The Shani, however, is combust, i.e., I is conjoined by the Surya. The Shani rules the 12th house from the Lagna. The Lagna and the 12th house ruled by the Shani are also the 10th house and the 11th house from the Chandra.

In the Navamsa chart too the Shani is normal.

We pass on to the planetary combinations which in concurrence with other factors indicate independent occupation or a business career and we shall examine the horoscope in question to ascertain if it contains any of them.

Seven Planets are in the 7^{th}, 8^{th}, 9^{th}, 10^{th}, 11^{th} and/or the 12^{th} house from the Lagna in the birth chart.

Seven Planets are in the 8^{th}, 9^{th}, 10^{th}, 11^{th} and/or the 12^{th} house from the Chandra-lagna in the birth chart.

The lords of the 1^{st} and the 5^{th} houses from the Lagna are in Sambandhan in the 7^{th} house from the Lagna in the birth chart.

In the Navamsa chart six Planets are there in the 12^{th}, 1^{st}, 2^{nd} house from the Chandra-lagna. Again in the Navamsa chart there is a Sambandhan of the lords of the 9^{th} and the 10^{th} houses from the Lagna.

The 10^{th} house we shall examine next.

The 10^{th} house from the Lagna in the birth chart contains the Guru, the lord of the 2^{nd} and the 11^{th} houses from the Lagna and the 3^{rd} and the 12^{th} houses from the Chandra-lagna. The Guru in the 10^{th} house is deemed inauspicious and it is unfavourable for the 10^{th} house also. No planet, either a Benefic or a Malefic, fully aspects the 10^{th} house from the Lagna. The Mangal, the lord of the 10^{th} house from the Lagna is in the 8^{th} house from the Lagna. The association with the 8^{th} house is a Dosha but in the case of the Mangal it is not deemed serious and harmful. Again in this particular case the Mangal is very strong. The 10^{th} house from the Lagna in the birth chart is normal we may conclude.

The 10^{th} house from the Chandra-lagna in the birth chart is ruled by the Shukra which also rules the 5^{th} house from the Chandra-lagna. Thus the Shukra is a Yoga Karka and the 10^{th} house is associated with a Yoga Karka. The 10^{th} house contains the Ketu which is strong by the sign it occupies. The Shani fully aspects the 10^{th} house. The Shani's full aspects to the 10^{th} house is helpful because the Shani owns Makra, the 10^{th} sign. The full aspect of the Shani to the 10^{th} house is very beneficial to the 10^{th} house in this case as the Shani and the lord of the 10^{th} house, i.e., the Shukra happens to be friends. The Shani rules the Chandra-lagna and the full aspects of the Shani to the 10^{th} house adds

to the potentials and the vitality of the 10th house. The 10th house is surrounded by the Guru on one side and by the Mangal on the other. The Mangal rules the 4th house and occupies the 9th house and thus it associates a Trine with a Kendra. Again the Mangal is strong by the Navamsa and the Nakshatra it occupies.

The 10th house from the Chandra-lagna in the birth chart is strong.

We have examined the 10th house both from the Lagna and the Chandra-lagna in the birth chart and the final impression that we carry is that the 10th house in the birth chart is on the whole normal, i.e., neither weak nor strong.

In the Navamsa chart the 10th house from the Lagna does not contain any planet. It is fully aspected by the Surya and the Shani. The Mangal, its lord is, fully aspected by the Guru and the Shukra. The Guru is strong as it occupies its own house. The Shukra is exalted in the 2nd house from the Lagna. The Shukra in the 2nd house is deemed auspicious as the Shukra owns the Vrisham, the 2nd sign. The Shukra is a Yoga Karka as it owns a Kendra and a Trine. The full aspect of the Guru and the Shukra considerably strengthens the Mangal and the 10th house from the Lagna which the Mangal rules. The Shani's full aspect of the 10th house also strengthens the 10th house as the Shani owns the 10th sign, i.e., Makra. The 10th house further gains in strength by the full aspect of the Surya as the Surya is one of the natural insignificators of the occupation. The Mangal, the ruler of the 10th house is very strong by the Navamsa and the Nakshatra it occupies.

The 10th house from the Lagna in the Navamsa chart is strong.

The 10th house from the Chandra-lagna in the Navamsa chart does not contain any Planet, Benefic or Malefic. The Shani, its lord, rules the 11th house also and occupies the 2nd house. The Shani is conjoined by the Surya, the lord of the 5th house. The Buddha, from the 4th house, fully aspects the 10th house and the Buddha rules the 3rd and the 6th houses. The 10th house, being an Uppachaya house itself, is associated with all the other Uppachaya houses, i.e., the 3rd, 6th and the 11th houses. The Buddha accommodates in one of its houses the Mangal, the lord of the Chandra-lagna. Thus the Buddha connects and associate with the 10th house the Mangal which is very strong by the Navamsa and the Nakshatra it occupies. The 10th house from the Chandra-lagna

in the Navamsa chart is normal. We may conclude that the 10th house in the Navamsa chart is normal.

To reach a conclusion we shall note down our findings as under :-

1. Lagna - strong
2. Chandra-lagna - normal
3. Surya - normal
4. Buddha - normal
5. Guru - normal
6. Shani - normal
7. Planetary combinations in the birth chart : Three
8. Planetary combinations in Navamsa chart : Two
9. 10th house - normal.

The person represented by the horoscope under examination is designed for an independent occupation and a business career and he will be successful in his occupation and life.

Partnership Broken

Horoscope is as follows :

Asc 17-41
6
Mon 7-17
5
4
3
Mar 16-10
2
Rah 8-23
1
Jup 11-26
12
11
10
9
8
Sat 24-24 Ven 23-22 Ket 8-23
7
Sun 20-26 Mer 2-08

	Jup 11-26	Rah 8-23	Mar 16-10
	06-11-1928		
			Mon 7-17
	Sat 24-24 Ven 23-22 Ket 8-23	Sun 20-26 Mer 2-08	Asc 17-41

Note: In analysis of horoscope position of planets in bhavas is considered.

Ketu Dasa balance 3 years, 2 months, 1 day. Note the houses 6 and 12 : as well as 2 and 8. Malefics in 2 spoil the pleasure and unity of partners who live like family members: 8th house generally denotes difficulty and demise of the native as well as Maraka to partner.

6 means the partner leaves : 12 means the native leaves. 2nd bhava is occupied by Sun and Ketu. Rahu is in Sun's star. Jupiter and Moon are in Ketu star. Ketu is evil as it is in 2 representing Mars, lord of 8. 6th house owned by Saturn. Ketu alone is in Saturn constellation. 8th bhava is occupied by Rahu and Mars is in Rahu star. Ketu is stronger than Mars. 12th is owned by Sun : Rahu is in Sun's star. Hence Ketu, Rahu and Moon are very evil. The break came in Moon Dasa, Ketu Bhukti in 1965. Ketu in 2 in the constellation of lord of 6 : Moon in the constellation of Ketu in Moon Dasa, Ketu Bhukti gave the result.

Born on 7-11-1933, at 1 G. 22 V. at Jamnagar. Horoscope is as follows :-

R Mer 12-14 Mar 27-55 (8)
Jup 19-22 (6)
Ven 7-33 (9)
Asc 28-30 Sun 21-16 (7)
Ket 1-33 (5)
Sat 17-14 (10)
4
1
Rah 1-33 (11)
12
2
Mon 13-43 (3)

			Mon 13-43
Rah 1-33	07-11-1933		
Sat 17-14			Ket 1-33
Ven 7-33	R Mer 12-14 Mar 27-55	Asc 28-30 Sun 21-16	Jup 19-22

Rahu Dasa balance 8 years, 5 months, 4 days.

So, now you are running Saturn Dasa, Venus Bhukti from 2-2-1965 and it will run till 2-4-1968. Question is whether there will be partition in the partnership. If so, when ?

7th house shows the partner. Separation is indicated by 6 and 12. Evil planets in 2 or 8 also cause separation – partition.

6th bhava is vacant : It is owned by Jupiter which governs Punarvasu, Visakha, Poorvapadrapada. Sun is in Visakha. No planet is posited in any other star. 12th bhava is occupied by Sun. Its star are Karthikai,

Uthrapalguni and Uthrashada, no planet is posited in Sun's star. So take Sun. Sun's sign is occupied by Ketu. Venus and Ketu are in the constellation of Ketu. Jupiter, lord of 6th aspects the Saturn who is in the constellation of Moon lord of 10 in the 8th bhava and the 10th bhava is vacant. Venus is in the second bhava. He is lord of 1 and 8 : both good and bad. Saturn is connected with profession, Sun, Venus and Ketu are for separation. Saturn is posited in its own sub and it is not retrograde. So separation must come. It will be when Saturn Dasa, Sun Bhukti, Ketu Antara, Venus Shookshma operates, i.e. from 1-1-1969.

Today it is Friday. Kethu is in Venus sign today. The star is Uthrashada governed by Sun. Hence conjoined period of Ketu and Sun must be taken. Ketu Bhukti has already passed. So take Sun Bhukti, Ketu Antara.

Independent Business or Avocation

In an independent business or profession one may earn huge profit or sustain colossal loss. Some times such business is wound up abruptly. It is considered that the 7th, the 10th, the 2nd and the 11th houses govern income from an independent avocation. Huge income does not necessarily mean profit; income may be huge but losses too might follow due to swindling or over spending. Out of these four houses representing business the 7th house indicates one's total independence on his business or profession. Therefore this house has very little to do with profit. The 10th house is the house of Karma or one's efforts due to which there will be increase of wealth i.e. increase of profit or earning through one's efforts. The 2nd house governs **Vittavriddhi** or increase of wealth. 'Vitta' or wealth will invariably increase only through or due to one's efforts. Therefore, this house is responsible for a high or sizeable profit. Lastly, the 11th house governs profits from all sources. It is thus this house which gives the highest volume of profit. In other words, the houses 7th, 10th, 2nd and 11th, apart from indicating business, govern also the profit there from.

The 12th house as a rule governs losses. The 12th house from the house of profit invariably governs losses arising out of one's independent business or profession. The respective 12th house, from the aforesaid 7th, 10th, 2nd and 11th houses or houses of gains are the 6th, the 9th, the

1st and the 10th house. Of these four houses, viz. the 7th, the 10th, the 2nd and the 11th, the 10th house is the house of profit. This house cannot therefore play a dual role viz. create profit and cause loss. The 12th house is as a rule the house of general losses. Therefore the houses 6th, 9th and 1st can be safely considered to be the houses which cause loss in independent profession or business.

It is a well settled proposition of astrology that (1) the Antardasa lord, in any Dasa takes decision about giving a good or bad result during its period; and (2) when a clash of conflicting Dasa and Antar Dasa results occur say as in the Dasa of the lord of the 10th house and Antar Dasa of the lord of the 6th house, the results of Antardasa will prevail notwithstanding the planet's intrinsic or temporal strength. On the basis of this theory, the following formulae have been devised.

Formula of profit in independent occupation (P.I.O.): One earns huge profits during a Dasa, when the Dasa lord and its Antardasa lord happen to signify the 7th, the 10th, the 2nd and/or the 11th houses.

Provided:

a) The Antardasa lord should not signify any of the loss incurring houses viz. 6th, 9th and 1st; and.

b) In case the Antardasa lord signifies the 6th, the 9th, or the 1st houses it must be the significator of the 7th, the 10th, the 2nd or the 11th houses primarily.

Formula for Loss in Independent Occupation (L.I.O.): One sustain loss in independent business during a Dasa when the Dasa lord and the Antardasa lord both happen to signify the 6th, the 9th or the 1st houses.

Provided: any one out of the following two provisions must be applicable to the Antardasa lord viz.

1. the Antardasa lord should not signify any house from among the 7th, the 10th, the 2nd or the 11th.

2. In case the Antardasa lord signifies the 7th, the 10th, the 2nd or the 11th house, it must be a main significator of 6th, 9th or 1st primarily.

Here one has to determine the strength of the Dasa lord and its Antardasa lord as well or ascertaining the magnitude or the volume of profit and loss since these increase or decrease in proportion to the benefic strength of these.

In so doing one should also keep in mind the strength and the importance of the house of profession. Here is the horoscope of a person who is doing independent business. This is a typical horoscope which is very potential. In this horoscope the basic data are as follows :

Date of Birth	16.9.1952	Mercury	143.87°
Time of Birth	22-10 hrs	Jupiter	27.85°
Place of Birth	77°E/11°N	Venus	173.43°
Lagna	48.95°	Saturn	171.95°
Sun	150.72°	Rahu	296.63°
Moon	122.85°	Mandi	344.83°
Ayanamsa	23°4'32"	10th house	311.12°
Balance Dasa at Birth	(Vim) Ketu – 6.1.12		
Tithi	Krishna Trayodasi		
Yoga	Siddhi		
Karana	Ranija		

Gur
3
1
Ket 4
12 Man
Bud
Cha
2
5
11
8
Sur
Shu 6
Sha
7
Kuj
10 Rah
9

Man	Gur	Lag	
	Rasi Chart		Ket
Rah			Bud Cha
	Kuj		Sur Shu Sha

Sha
4 Rah Shu 5
2 1 Cha
3 6 12 9
Gur Khu
7 8 Bud Man
11 Ket 10 Sur

	Cha		Asc
Ket	**Navamsa**		Sha
Sur			Rah Shu
Gur Khu	Bud Man		

Gur
3 Ket 4
1 12 Man
Cha Bud
2 5 11 8
Sur Shu Sha 6 7
Kuj
10 Rah 9

Man	Gur	Asc	
	Bhava		Ket
Rah			Cha Bud
	Kuj		Sur Shu Sha

In this horoscope the 12th house is occupied by the 11th lord Guru and the 7th house, by its own lord Mangal. The 2nd lord is in the 4th house exchanging house with Surya. The 10th lord is in the 5th house but it is essentially the 9th lord also. The lord of the ascendant is debilitated. The 4th lord is in the 5th house which is considered to be very good. The 11th lord also happens to be the 8th lord.

The native is now running Chandra Dasa (4th lord in the 5th) Rahu Antardasa. Rahu is in the 9th house i.e. 12th from the 10th. Sani is transiting the 7th house upto 3.12.87 causing obstruction and delay. He is the 10th lord in this case. The 7th lord is transiting in the 8th house (2nd from the 7th) on an unusual stay for 6 months. The 11th lord Guru is transiting the 10th house now upto 16.2.87.

First of all let us determine his profession.

Since the 10th place from the Navamsa Lagna is owned by Guru who is in its own Navamsa the native is likely to be successful if he deals in electronic goods, bullion, medicines and edible items. He is presently doing business in partnership with his father and brother, in coir, mats, beds, rubber or foam articles etc. He wanted to know the possibility of his success in bullion and gold ornaments.

We must decide, in the first instance whether the line of business will suit this native or not. Then the proper time. Thirdly the constitution of the firm. Lastly its name, stationery (colour of letter paper) etc.

As mentioned earlier the 10th lord is Sani. The 10th house is aspected by Chandra and Budha (note this). The 7th lord, Mangal is reasonably strong. The 11th lord is in the 12th house, house of loss. He has Ruchaka Yoga. Now since the 10th house is aspected by the 2nd and the 3rd lords and the 7th lord, he can start new business in his wife's name and run it himself. He will be very successful during the periods of Guru, Sani, Budha and Shukra in Chandra Dasa. Now let us examine his wife's horoscope. Before that we must mention here that in this chart above, Venus and Saturn (Yogakaraka Sani and Lagna lord Sukra) are in interplanetary was called Bhedam. Shukra is the victor. His wife was born on 7.8.1955 at 10.56 a.m. at Coimbatore. The charts are as given below :-

Sha
7
8
5
4
Ven Mar Mer Sun Jup
6
Rah Man
9
3
Ket
12
10
11
Cha
2
1

Cha			Ket
	Rasi Chart		Ven Mar Mer Sun Jup
Rah Man		Sha	Lag

Ket
7
Shu Man 8
5
4 Cha
6
Gur 9 3
12
Sur Bud 10
11
2
1
Kuj
Sha Rah

	Sha Rah		
Kuj	**Navamsa**		Cha
Sur Bud			
Gur	Shu Man	Ket	Lag

*Surya Budha Shukra Kuja Guru

In this horoscope the 2nd, the 4th, the 10th and the 11th houses are occupied by malefic planets. There are 5 planets in the 11th house but 3 of them Mars, Mercury and Jupiter are combust. Two good things are that the 11th lord exchanges house with the 7th lord. The 10th lord is in the 11th house. The second lord is not combust. The second house is occupied by Sani. The 10th lord is in the 11th house. Thus she has got Yoga for business in gold and ornaments in her name.

Now she is running Budha Dasa (10th lord Dasa) and Antardasa of Rahu (who is in the 4th house aspecting the 10th house). Therefore, this is the best time to start business in her name. Sani the 4th lord is no doubt exalted in the 2nd house but it gets Neecha Navamsa. He should be cautious with his servants. The lucky colour will be green. The first letter of the firm-name should be G, J, De, Va or Ra.

We can safely say that new business will flourish when Guru goes to Meena Rasi (Pisces) on 16.2.87.

An astrologer should invariably comprehend many aspects before telling all about a horoscope.

Chapter 05

Finance

About Finance

Common prognostication provides the fundamental conception that if anybody is interested to survive comfortably in daily life financial development is essential. Unless and until one person is having ready money or hard cash with him, he can not have a sound plan for maintenance in normal routine life. Of course, nobody will expect an absurd type of financial stability. From the practical viewpoint, it is no longer possible to expect beyond limitation. That is to say, a beggar will desire to have the normal requirement according to his capability whereas a poor will expect as much he requires to maintain. On the other hand, a middle class family member will think how to maintain the family with good capacity whereas a rich man will not consider it survive in the same status or level. The more he will get the more he will want. This is the actual motive of a rich man or the person who is bankering for making money in sound position. In answer to these dogmatic purviews, there are multifarious points to append. Is it possible in practical life to get more money if you think to have so ? Answer is very simple; no. It may be positive if it can be accepted in the imaginary world. That is, if anybody builds castles in the air, his case is different. In enlightenment on this point on the basis of astrological base may be accepted for consideration of financial development. Right now, the conception of Narendra Nath Dutta (latter on became Swami Vivekananda) can be borne in mind. While he thought that he will ask for money to the Goddess Kali, he could not do so. Param purusha Ramakrishna convinced Swamiji and diverted his mind. According to Ramakrishna money is soil; soil is money. That means both the things to same capacity. Anyway, barring this thought mankind required money for their survival in the universe.

In fact is a common issue to think of money just after getting up early in the morning you may be escaped if you are sound in finance. Particularly, from the universal standpoint, Indian public are poor or from middle class family. Those who are quite well established due to good remuneration, can chalk out before hand for their expenditure day to day to avoid trouble.

With a light touch of occult science, it may be pointed out that financial problem can be detected and solved with proper planetary calculation. General finance is discussed in second house from Rasi/Lagna as per conception of Western, and Indian thinkers of Astrology. Debaguru Brihaspati or Jupiter is the dhanabhava karaka. So location of Jupiter in natal chart can not easily create any distress condition. Location of the planet in 2nd house and the positional strength of 2nd house lord may be assessed to have accuracy. According to traditional and western astrology, devaguru Brihaspati or Jupiter is dhanabhava karaka or lord of finance and financial development for the native. It will take place only when Jupiter, or 2nd house lord or the posited planet in 2nd house period run, in vimshottari Dasa system. Western astrological schools are of the opinion that movement of Saturn and Jupiter in a Rasi chart is to be observed for getting benevolent and malefic effect as the case may be. It is a fundamental point to realize that money is essential for every family for their survival in well condition. If a man/woman earns any amount right now, he/she will always have an effort to get well remuneration for their betterment and future perspective. Earned money is realized from eleventh house from Rasi/Lagna. Like 2nd house (general finance), 11th house lord position of planets in eleventh house. It is mentioned in old texts and authentic books that the planet whoever may be posited in 11th house will give money at any cost. Meanwhile it is cited that the vimshottari main/sub/sub-sub period will not be good because of research made by pundits and erudite persons of old days.

It is noticed that while persons get multifarious money with struggle or good luck, they maintain sufficient balance for the future. Due to ill fate, demise all of a sudden terminate the longevity of the person. The person who will inherit they may be honest or dishonest. If he is honest, he may utilize the entire money in good means left by his ancestor. Misuse of money may take place by means of race, enjoyment, drinks etc. if the planets are afflicted in the Rasi chart of the native. In practical

life, it is observed that man/woman is always crazy for having more money, but in fact when man/woman comes to this universe, neither he/she is coming with money nor he/she is leaving the world with the money. But as long as they will survive in the world they will be behind money. So for survival monetary support is required as much as the reason may be in need.

Due to evil planetary effect in the place of Finance, person may be induced to earn money by means of malefic means. If any aspect of benevolent planet is noticed, the malefic influence of the planet posited therein can be removed or minimized according to its strength. Sometimes, in spite of having huge money person can not get the scope to enjoy the same due to multifarious reasons. So, in fine, it may be pointed out that luck is also a vital factor both for having monetary benefit and financial enjoyment in the routine life.

Finance and Fortune

Mer 6°3' Nep 1°45' Sun 21°3' 4
Mar 20°19' Rah 1° 6 7
Ven 1°19' Jup 2°59' Lag 14°34' Sat 1°27' 5
3
8 2 Fort 9°6' M.C. 14°29'
11
9 10 Ura 11°49'
12 Mon 1 16°10' Ket 1°

	Mon 16°10' Ket 1°	Fort 9°6' M.C. 14°29'	
Ura 11°49'	**Rasi Chart**		Mer 6°3' Nep 1°45' Sun 21°3'
			Ven 1°19' Jup 2°59' Lag 14°34' Sat 1°27'
		Mar 20°19' Rah 1°	

Born on Saturday at 7-20 A.M. L.M.T. on 7-8-1920 at 22°0' North and 73°16' East.

Ascertain whether Lagna is stronger or the Moon sign, as the stronger of the two is to be taken as the first house and then alone, one is to examine the horoscope for various matters.

The Ascendant is in Leo and in Lagna Bhava (i.e. First house) Saturn is posited. So it is weak. But when we take Moon sign, it is Aries, and Kethu is in close conjunction with Moon. It is weaker still.

When a doubt arises, find out on which day and in which star the birth took place. As they are the ruling planet, they will strengthen either Lagna or Moon sign by occupying the Lagna or conjoined with Moon or by aspecting either the ascendant or the Moon sign.

(a) Saturn, lord of Saturday- the day of birth is a ruling planet. It is Lagna and confirms that the native is a Saturnian.

Mars, lord of the Moon sign, Aries, aspects Aries and strengthens the Moon sign.

When again there is a doubt, without any hesitation, consider the ruling planets at the time of the query "whether Lagna is strong or Moon sign is strong" is taken for consideration.

The editor has taken this chart on 20-8-1964 for offering prediction. The star at the time was Utharashada and the day was Thursday. Hence Jupiter, Saturn and Sun were the ruling planets. Jupiter ruled the day, Sun governed the star and Saturn owned the Rasi.

Mars has nothing to do with this time. Hence, one is to reject the moon sign under the reign of Mars, but consider the Lagna Leo is the stronger of the two.

Finance. Second house indicates bank position and self-acquisition.

Six house denotes one's personal exertion, labour, work and thereby earning money.

Tenth house shows one's profession either in service or in independent business as well as one's inheritance.

Sun is the chief governor for profession. Jupiter indicates the bank position: Fortuna portrays how one will be *fortunate.*

(Always take the Bhava- (house) and not the signs to find out results as each house signifies certain matters).

No planet is in the second, or the 6th, or the 10th house. But Fortuna is in the 10th sign and 9th Bhava.

As Fortuna gives fortune to one in the period of the lord of the sign in which it was posited, and as it represents the lord of the sign, Fortuna is to give the results of Venus who rules the meridian, the 10th Cusp. Fortuna was 9°6' in Taurus. So according to Krishnamurthi

Paddhathi, Fortuna was in Venus sign, Taurus, and in the constellation of Sun and sub of Venus. Therefore during the conjoined periods and sub periods of Sun and Venus, you will be fortunate. (Actually you took up service only in Sun Dasa, Venus Bhukti).

Mercury rules the second house. Its stars are Ashlesha, Jyestha and Revathi. Sun alone was in Ashlesha star. Sun in Cancer, in the 12th house in Mercury's star, indicates that you will have security of service, permanency, mostly service under Government in a place, far away from your native place. It is in a movable sign. Therefore, there will be change in the department and in the nature of work during the periods and sub periods of Sun. From one institution to another, you will be transferred with lien in the previous department or completely severing connection with the previous job. Also, Sun indicates that it will end your educational career and offer official life. (Why ? 4th house is for regular course of study when one is to attend the class, hear the lectures and sit for examination. 9th house is for PhD, : Higher education, etc. For people born in Cancer-Kataka, 4th house is Libra-Thulam: so the duration of study and the end of the college course is to be judged by taking Libra as the Lagna for education. It is known that Bhadhakasthana Adhipathi and Maraka Sthana Adhipathi end the life; so also, they end one's study: Bhadhakasthana to Libra, a movable sign is the 11th sign, i.e. Leo. – Its lord is Sun: Ashtamadhipathi is Venus and Maraka Sthanadhipathi is Mars. Kethu in Mars sign is stronger than Venus. Hence, Sun, Kethu and Rahu are evil for one's College course. Actually, the native attended the College till the Sun Dasa, Kethu Bhukti, Rahu Anthara, appeared for B. Com and failed).

During Sun Dasa, Venus Bhukti, Jupiter Anthara in the end of December 1941, when Sun transited in Poorvashada star (governed by Venus in Jupiter's sign) you joined a Bank.

Sun who also causes changes, on 1-5-1942 during Sun Dasa, Venus Bhukti, Kethu Anthara, you went to Rajkot: during Mercury sub in Kethu Anthara on 6-5-42 you joined the International Bank.

Again during Moon Dasa, Mars Bhukti, Sun Anthara, you left service in the Bank and joined Government service in the Revenue Department.

During Moon Dasa, Sun Bhukti you were promoted as Class I Officer with a change in the place.

Thus Sun had been uniformly doing good to you, in service.

Again, when you run Rahu Dasa, Sun Bhukti, Jupiter Anthara, in the middle of March 1974, you can expect a higher rank with confidence. There will be increase in income and improvement in status.

Let us take the 6th house. As Leo is the ascendant, 6th house is Capricorn. Its lord is Saturn. Pushyam, Anuradha and Uthrapadrapadha are the three stars governed by Saturn. Mercury is the only planet occupying Pushya. Hence, Mercury indicates that:

(a) you will be inspecting the accounts submitted by others or carrying out the instructions of other officials;

(b) as it is in a movable sign, there will be transfers and changes;

(c) as the sub occupied by it, is ruled by Mercury, there is no modification in its results.

(d) Mercury will give you long journey including overseas; and

(e) You may have to serve in International trade or foreign exchange or in exports and imports.

This journey will come during Rahu Dasa Mercury Bhukti as Rahu was in the 3rd house, in its own star and in the sub of Moon-a watery planet-owning 12th house (life in a foreign place): Rahu also receives aspect from Moon. You will surely go overseas in connection with your profession on 28-6-1966. At that time as per transit, Sun will be in Gemini ruled by Mercury, in Arudhra star governed by Rahu and in the sub of Mercury; Jupiter also will be transiting in the same position and conjoined with Sun: (The General rule is that a person has his desires fulfilled when Jupiter transits in the sign owned by Dasanatha. But the editor has found that Jupiter, Sun, Moon and the significators will transit in the stars governed by both Dasanatha and Bhuktinatha. This finding is 100% correct. Students are requested to flow this method and scholars may investigate, do research and confirm this finding. It is true in all cases. On various occasions, to find out the time of event, our sages have suggested to note the time when the significator, e.g., Venus or Sun or Jupiter transits in a sign owned by Dasanatha. The sign is the Solar mansion. The Nakshatra is the Lunar mansion. The editor's finding is that the time of event comes correctly only when the significator is in the constellation, i.e., Nakshatra or Lunar mansion, belonging to either Dasanatha or Bhuktinatha or Antranatha.

Saturn, as lord of 6, in the ascendant in the sign owned by Sun, in the constellation of lord of 10 Venus and in the sub of Rahu who is an agent of Venus, indicates that you will be holding a position of trust and that you have to keep secrets. You will work in a department where the official matters are to be kept in strict confidence and should not be disclosed. Therefore, during the period of Saturn, you will be entrusted with such a work. You may be asked to unearth some facts which were unaccounted, but possessed by the parties. Saturn was in the constellation of Venus, lord of 10, you will be crowned with success in your efforts. Not only will you be able to do your job most satisfactorily, but it will also be recognized and you will have an outstanding confidential report during Saturn's sub periods. When you were running Rahu Dasa Jupiter Bhukti Saturn Anthara in May 1962, you came to this department. Saturn Bhukti commenced on 13-6-1964. Thereafter, you had been doing such a work and it is sure that you will be establishing a good name.

(Generally 10^{th} hose is termed as Karmasthana: it includes doing the last rites to father and mother, to do religious functions, Yagnas, etc., and to work and make money. That is why, those who enjoy promotion during the period of lord of 10, also lose either of the elders. 10^{th} house is the second to the 9^{th} denoting father and the seventh to the 4^{th} indicating mother. 2 and 7 are Maraka Sthanas. Hence death of either of the parents and promotion in service come together. It is worthy of note that your father passed away immediately after Saturn Bhukti started, as it was in the constellation of lord of 10. Since 9^{th} house indicates father, and your birth was in Leo, Aries is the 9^{th} house and Saturn is the Bhadhaga Sthanadhipathi to Aries. Hence, Saturn affected the longevity of your father, on 27-6-64 on Saturday in Uthrashada star when Moon transited in Saturn's sign and in the constellation of the chief governor for father – Sun. Also Saturn transited in Sathabhisha star in Saturn's sign and Rahu's star. When you are running Rahu Dasa Saturn Bhukti, you will realize those results which are indicated by the planets in your birth-chart, when they transit in the star of Rahu in Saturn's sign, i.e. Sathabhisha. This is an important ruling of the editor. If the Bhukti is ruled by Mercury, the significator is to transit in Mercury's sign and Rahu's star Arudhra; if the sub period is ruled by Venus, the significators have to transit in Rahu's star Swathi in Venus sign-Libra).

The 10th house is Taurus. It is ruled by Venus. No planet occupies Taurus. Therefore consider Venus and planets occupying Venus star - Bharani, Poorvapalguni and Poorvashada are the three stars under the reign of Venus.

Moon and Kethu were in the Star Bharani: Saturn was in Poorvapalguni. No planet was in Poorvashada star. Hence Saturn, Moon and Kethu are under the sway of Venus and whatever Venus is to offer, they will be given even during the periods of Moon, Kethu and Saturn.

Moon indicates changes, transfers and life in a far-off place. Kethu shows a thorough change. Saturn offers responsible position.

Venus owns two houses, Taurus and Libra. Taurus is the 10th house. As Venus owns it, find out whether Rahu or Kethu occupies either Taurus or Libra. Then the node is stronger than Venus. As Rahu was in Libra, at the time of your birth, Rahu will prove to be fortunate. Actually, you had a good lift on 15th July 1959, when Rahu Bhukti, Rahu Anthara was operating: Swathi was the Nakshatra on that day.

Jupiter, the chief governor for finance, is conjoined with Venus. Jupiter will be favourable to you. As it was in Kethu's star Makam, and Kethu was in the 9th house, during Jupiter sub period, you will be transferred to the north-east; you will be taken to the administrative department and will become very popular. Actually, you were transferred to the administrative head office, in a town north-east of the place where you were, and you became popular. The officials the colleagues and all those with whom you have to come in contact, will speak highly of you for your straightforward, honest and fair dealings. Integrity and sincerity stand to your credit.

Thus it will be seen that:

(a) Rahu is the strongest benefic;

(b) Mercury gives you good opportunity to show you talent during inspection;

(c) Mars adds authority and power;

(d) Venus bestows on you social and financial success;

(e) Sun offers you a permanent position under the Government;

(f) Jupiter increases your income, changes the residence, and office and improves your status. It gives you service in the

Revenue department.

(g) Moon indicates fortune in a foreign place, and so on.

Determination of Financial Prospects

Today the most important factor in the material world is wealth. The old adage, "health is wealth" has been replaced by the new one "wealth is health".

The esteemed Editor in his How to Judge a Horoscope, Part I, has given a new method for determining one's financial prospects. I have tried this method on a good number of horoscope and have found it of yield satisfactory results.

The Editor has given the following Kalas (rays) to the seven planets:

The Sun	30 Kalas.
The Moon	16 Kalas.
Mars	6 Kalas.
Mercury	8 Kalas.
Jupiter	10 Kalas.
Venus	12 Kalas.
Saturn	1 Kala.

In his own words : "Take the lords of the 9th from Lagna (Ascendant) and the Moon : and the root numbers of these planets. Divide the total by 2. The remainder, counted from Chandra Lagna (the Moon sign or radical Moon) goes under the name of special Chandra Lagna which for purposes of convenience we shall term as Dhana Lagna. If a number of benefics occupy Dhana Lagna the person will earn immense wealth. If there is only one benefic unaspected by other benefics or malefics, even then the subject becomes highly rich. If Dhana Lagna is occupied by pure malefics such as the Sun, Mars or Saturn, the person will have moderate wealth. If the malefic planet is in exaltation, the wealth will merely be not moderate in the beginning, but considerable later on it life. If the Dhana Lagna has a benefic and a malefic then also the person will be able to command a lot of wealth. The same rule applies in the case of aspects. Planets situated in this Dhana Lagna or aspecting it or situated in angles or trines from it will also give wealth in the course of their Dasas or Bhuktis, while those situated in the 3rd, the 6th, the 8th or

the 12th from this special Dhana Lagna will destroy wealth and give unnecessary expenses and losses."

Let us now test the validity of the above methods by applying them to some horoscopes.

Chart No. 1 : Born on 21-5-1940 at 7-50 a.m. (I.S.T.) at Bangalore.

Sun Mer
4
5 Mar Ven
2
1 Jup Sat
3
Rah 6 12 Ket
9
7
8
11
10
Mon

Ket	Jup Sat	Sun Mer	Asc Mar Ven
	Chart No. 1		
	Mon		Rah

In Chart No. 1 the 9th from Lagna is Aquarius and from Chandra Lagna the 9th falls in Cancer. The lords of these houses are Saturn and the Moon respectively. Adding the kalas of Moon & Saturn i.e. 16 & 1, we get 17 divided by 2 we get 1 as reminder. Counting 1 from Chandra Lagna it self gives, Scorpio. Scorpio occupied by debilitated Moon should have given him moderate wealth, but the Dhan lagna i.e. Scorpio is being aspected by Sun, Mercury & Ketu. He started business in Mercury. Dasa Ketu Bhukti. That was the stepping stone to his career and now he is well-off in life. Ketu Dasa starting from 3-12-1977 will bring him much wealth and luck.

The Dhana Lagna in Chart No. 2 falls in Taurus. Note Mars situated powerfully in the Dhana Lagna (being the 9th from Lagna) in association with the exalted Moon. But the Moon does not possess full strength as he happen to be a week Moon. A pure malefic Saturn is aspecting the Dhana Lagna from the 3rd. These are indicative of wealth in Saturn Dasa which started from 8-12-1950 brought him sudden wealth and rise in profession even though there were some negative vibrations in the domestic sphere. Now he is running Mercury Dasa-Mercury Bhukti which has given him immense wealth. Mark the aspect of Saturn on Mercury who is in the 9th from the Dhana Lagna.

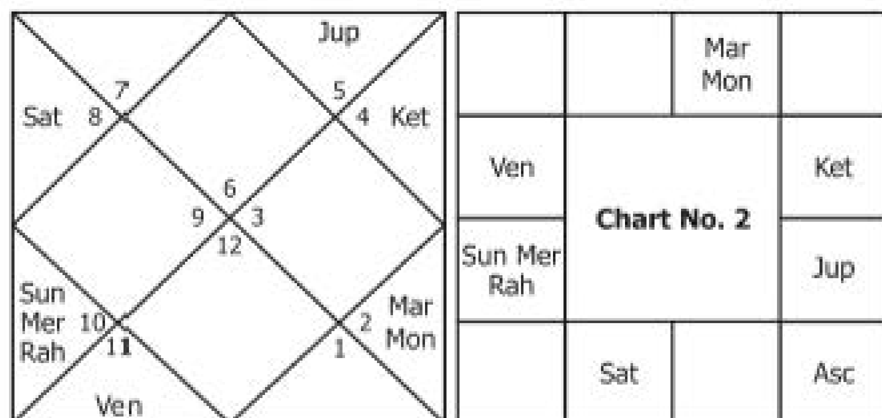
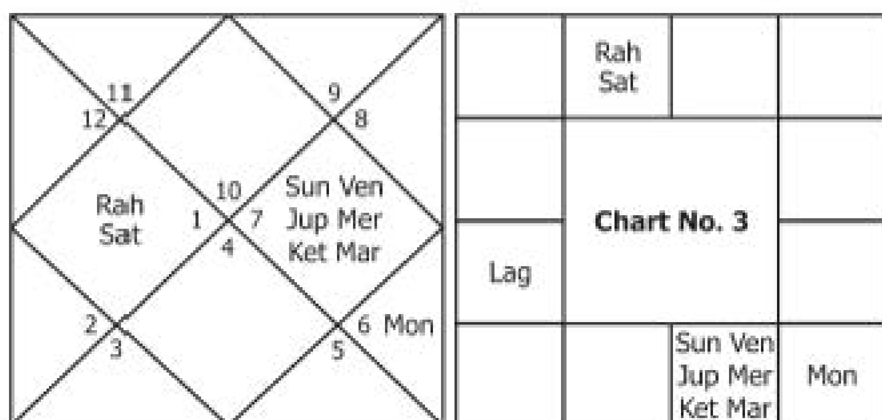


Chart No. 3 is the horoscope of a person on whom goddess of Poverty has smiled abundantly (vide page 417 Notable Horoscopes by Dr. B. V. Raman). Dhana Lagna falls in Aries. The worst malefic Saturn occupies this place and hence gets debilitated. Together with this he is afflicted considerably. The combined aspect of the 3rd lord and the 12th lord together with Ketu has further spoilt the Dhana Lagna. Readers may well judge for themselves the financial position of the native having such a Dhana Lagna. These combinations are not good for finance and the native does not seem to have any luck, whatever the Dasa is.



Chapter 06

The Tenth House

Next we should examine the 10th house both from the Lagna and the Chandra (Moon). They represent among other things the occupational activities of the person concerned and strong 10th houses from the Lagna and the Chandra (Moon) are considered as one of the arguments in favour of a successful career and fruitful life. A weak 10th house proves the proposition and it is one of the factors which point to the opposite and adverse conclusions regarding the occupation. If the 10th house both from the Lagna and the Chandra (Moon) are strong or weak the Astrologer's task becomes easy and simple. His opinions are quickly made; the findings are positive and the conclusions are absolute; if, however, both the 10th houses from the Lagna and the Chandra (Moon) are neither strong nor weak, i.e., one is strong and the other is weak the task of the Astrologer, the task of adjusting the 10th house in question, gets complicated. The various factors upgrading the one and pulling down the other are to be thoroughly examined, measured, weighed and balanced and the necessary adjustments are to be made and the balance to be struck in order to get down at the facts and to reach the conclusions.

We shall enumerate the factors which make the 10th house gain in strength and which enables us to label the 10th house powerful enough to be considered as one of the arguments in favour of a successful occupation and an eventful life. The 10th house which contains its lord is deemed strong. It gains in strength if a Planet happens to attain exaltation therein. The 10th house which is fully aspected by its lord gets upgraded thereby. The Surya (Sun) becomes powerful if it occupies the 10th house and the 10th house becomes powerful if it contains the Surya (Sun). If, however, the 10th house happens to be the house of

the Surya's enemy the gain both to the Surya and the 10th house is nominal by the occupation of the Surya of the 10th house. Again if the Surya (Sun) gets debilitated in the 10th house, the result is very negligible gain to both the Surya (Sun) and the 10th house.

The 10th house is strong if it is surrounded by the Benefics. If the Benefics are strong, the gain to the 10th house is very considerable; if the Benefics surrounding the 10th house are weak the gain to the house is nominal: if one of them is strong and the other is weak due adjustments are to be made.

The 10th house is upgraded if it contains the lord/lords of the 5th and/or the 9th house provided the 10th house is not the house of their enemies or provided in the 10th house they do not happen to be in their debilitation.

The lords of the Kendras also benefit the 10th house by their occupation thereof but the gain is comparatively less. This is nominal if the 10th house happens to be the house of the enemy of the lords of the Kendras which occupy the 10th house. Again the gain will be nominal if in the 10th house the lords of the Kendras happens to be debilitated. The lord of the 10th house is also to be examined to measure thoroughly the strength of the 10th house. A strong lord of the 10th house well placed and well aspected in the horoscope strengthens the 10th house. The lord of the 10th house is strong if it occupies its own house; it is also strong if it occupies the sign of its exaltation; it is stronger if besides being in its own house or in its sign of exaltation it occupies its own Navamsa or the Navamsa of its exaltation. It is exceedingly strong if besides being in its own house or in its sign of exaltation it occupies at the same time its own Navamsa or the Navamsa of its exaltation and the Nakshatra of a friend, or its own Nakshatra. The lord of the 10th house gathers strength by the full aspect of its dispositor – a Benefic or a Malefic. The lord of the 10th house gets strengthened by the full aspect of a strong Benefic. A Malefic which rules the 5th or the 9th house and which does not suffer from ay other Dosha strengthens by its full aspect the lord of the 10th house.

The lord of the 10th house gets upgraded if it is surrounded by the Benefics on both the sides; the stronger the Benefics on both the sides of the lord of the 10th house the stronger becomes the lord of the 10th house. The stronger is the Lord of the 10th house the more powerful

becomes the 10th house and the more beneficial to the person concerned.

The Sambandhan of the Lord of the 10th house with the Lord of the 1st, the 5th or the 9th house is deemed very auspicious provided both the Lords involved in the Sambhandhan occupy a good house or houses in the horoscope. It is a very important consideration and we have come across a very strong argument in favour of a very successful occupation.

The 10th house is weak if it contains a Malefic and at the Malefic in question is not strong. A Planet - a Benefic or a Malefic - pulls down the 10th house if it happens to be in the 10th house and at the same time if it happens to be in the house of an enemy or in the sign of its debilitation.

The ruler of the 8th or the 12th house weakens the 10th house by its occupational thereof or by its full aspect thereto. The loss, however, is made good if the ruler of the 8th or the 12th house attains exaltation in the 10th house.

The 10th house is downgraded if it is surrounded on both the sides by the Malefics. The loss is very heavy and irreparable if the Malefics surrounding the 10th house are weak, i.e., if they are in the house of their enemies or in their sign of debilitation or if they rule the 8th or the 12th house. The lord of the 10th house pulls down the 10th house by its being in the sign of its debilitation or in its enemy's house. The 10th house is weakened by the occupation of the 8th or the 12th house by its lord; in other words the 10th house is weakened if its lord occupies the 8th or the 12th house. The 10th house is weak if its lord owns the 8th or the 12th house also both from the Lagna or the Chandra (Moon). The 10th house is a loser in its potentials if its lord if fully aspected by a weak Malefic or by the lord of the 8th or the 12th house. Again the weak Malefics pull down the 10th house if they surround on both the sides the lord of the 10th house. The loss is comparatively less if the Malefics surrounding the lord of the 10th house are not weak.

The Navamsa chart is also to be consulted for the 10th house both from the Lagna and the Chandra (Moon). The 10th houses both from the Lagna and the Chandra-lagna in both the birth and the Navamsa chart make the picture crystal clear if they are strong in both the charts

or if they are weak in both the charts. The conflicting findings from both the charts exercise the Astrologer the most and the final conclusions are to be reached after a very careful examination of the various factors relating to the 10th houses and their lords in both the charts. The 10th house is very closely related to our subject. A thorough probe into its depths and a careful study of its lord will definitely be rewarding.

The 11th house represents the material gains and benefits the person concerned is to enjoy as a result of his occupational activities. The material aspect of one's occupational activities are indicated by the 11th house. To determine the material gains and the benefits one's occupational activities will give rise to, we have to study the 11th house and its lord. A good 11th house makes one's occupational more fruitful materially and holds out a promise for good, comfortable and lucrative returns accruing from one's efforts.

The factors, considerations and arguments which we have applied to measure the strength and weakness of the 10th house are applicable to the 11th house also; the same may be applied to the 11th house and its lord and its strength and weakness may be ascertained. Similarly we may examine and study the 2nd, 4th, and the 9th houses and their lords to measure their strength and weakness and to establish their standard. The 2nd house indicates the financial position of the person concerned; the 9th house reveals the prosperity in general and the 4th house the landed property. A study of these houses may give a good idea of the standard of living and the stratum of society the person concerned is to achieve and move in.

The Importance of the Tenth House

In a horoscope the four corner houses, the 1st, the 4th, the 7th and the 10th houses, respectively, indicate Dharma, Artha, Karma and Moksha. But the 10th house not only indicates Moksha that is spiritual emancipation but it also indicates social and economic emancipation. One's success in his profession is generally inferred from the 10th house even though it cannot be said that profession can be interpreted exclusively from the 10th house. For instance profession and success there from may have to be interpreted from the 2nd house, the 4th house, the 9th house, the 10th house and the 11th house. In some

cases even the 6th and the 8th houses may have to be taken into consideration. Even though it is said in astrology that these contradictions make one confusing as to which should be the proper house to be taken as the basis for interpreting one's profession it is my experience as an astrologer of standing that people come to me for knowing :

(a) about their social and financial future;

(b) employment and problems connected there with;

(c) personal life, marriage, family and children;

(d) longevity, health and happiness and

(e) enemy acts, machinations of debts and diseases.

There are of course so many other problems of prominence and importance in day to day life which are all in one way or other connected with employment business or avocation. The 10th house is therefore given the deserving importance of pride which it deserves in the horoscope.

Surya and Mars (Kuja) get maximum Dig Bala while occupying the 10th house. A Kerala book on astrology says that an astrologer should not look into horoscope where the 10th house is not occupied by Mars.

In this serious of articles an attempt is made to explain the importance of the 10th house in relation to profession, avocation or business. The notes hereunder are based on the various dicta contained in the ancient, standard books including Phala Deepika, Jataka Parijata, Saravali, Sanketa Nidhi and Devakeralam.

The 10th house is also known as Jeevana Sthana or the house indicating one's source of livelihood. As told by lord Krishna in Bhagavat Geeta, everyone has to be certain *karma* and he has to do it without expecting any result. But an astrologer cannot do free service in the present day world. An astrologer will love to do free service at all; but is it possible ? If it is free service he may not do it with dedication, devotion and determination.

In this world where man's existence depends only upon his earnings it cannot be said that one has to work without expecting any gain or profit there from. However, it is imperative that he must discharge his duties at least to the best of his ability.

The 10th house *interalia* indicates one's status, power, rank, dignity, ability industriousness, capacity and capability. A wood cuter has to get his 10th house examined to see whether he will continue in his profession profitably. A driver has to examine his 10th house to see where his profession will bring him name, fame, money and job satisfaction. The driver's boss too has to examine his own 10th house to know all about his profession, business and success.

This would mean that the 10th house is common to all but the outcome of the 10th house will depend upon one's *poorva punya or karma.*

Some texts indicate that all about one's father can also be inferred from the 10th house. The possibility of earning money and wealth from foreign country is normally inferred from the 10th house even though the possibility of going to foreign country and settling there may have to be inferred from the 7th, the 12th, the 2nd houses Saturn and the Moon. There are quite some other items which can be inferred from the 10th house but in this article we confine ourselves to the professional or a vocational aspect of it. We have seen people occupying certain junior positions in their employment getting a jump in preference to their seniors even though the former may not be as efficient as their seniors. This is what is called one's luck. How to find out all these from the 10th house.

The significators of the 10th house are respectively the Sun, Mercury, Jupiter and Saturn. It is a well-settled principle of astrology that the respective sign of the house significator, the lord of the house signifying any particular aspect and the lord of the current ruling period (Dasa, Antar Dasa) should all be very strong for a person to be very successful in his profession or business. The 10th house must be strong and the significator of the 10th house namely the Sun, Mercury, Jupiter and Saturn should also be very strong. In many cases Mars also must be strong to give the native success in profession.

If the 10th lord occupies the 8th or the 12th house either from the ascendant or from the 10th house then the native may have to struggle hard to get high positions. However, if he has got many good Yogas like Pancha Maha Purusha Yoga, Raja Yoga etc. he will be able to get some substantial promotions and will attain high positions of course after struggling hard. If the 10th lord happens to be Mars and it occupies the

3rd house or it aspects the 10th house then the native will attain very high positions easily and in quick succession inspite of any other contrary indications in the horoscope. Saturn in the 10th house is considered very bad and in practice Saturn's aspect on the 10th house is found to be still worse except for Aries-Taurus-when he occupies the 8th house and aspects the 10th house. Jupiter in the 10th house is equally bad and it is worse if it conjoin Saturn. If the lord of the ascendant and the lord of the 10th house conjoin any house other than the 6th, the 8th and the 12th houses from the ascendant then these planets make a man rise to dizzling heights within very short period.

The conjunction of the 9th and the 10th lord or the exchange of house between the 9th and the 10th lords is considered one of the best combinations for professional success in any horoscope. But even if they are very strong as above but attain mutual 6-8 position (Shadashta) in the Navamsa chart, then their benefic strength is reduced to less than 50%. The 10th lord defeated in inter-planetary war or an inter-planetary war occurring in the 10th house indicates that the native will have to eke out an earning the hardest way. Even if he gets high positions due to other Yogas he will not shine well. We now analyse the occupation by the 10th lord of the various houses. These observations apply *Mutatis Mutandis* to female horoscope as well.

1. When the 10th lord occupies the ascendant the native will become highly attached to his father but will develop enmity and animosity with his mother. His mother may not adhere to tenets and taboos of the case or religion after the death of the native's father.

2. When the 10th lord occupies the 2nd house the native's bringing up will entirely the responsibility of his mother. The native will be very veracious and his ambitions will touch the heights of the sky. He will be satisfied with ordinary type of food. But he will become well known. He will be willing to do anything for the sake of earning money. He will be clever and cunning and he will always prefer to act on other's advice. In other words he will not be capable of taking own bold decision.

3. The native picks up quarrel with his mother and his maternal relatives when the 10th lord occupies the 3rd house. He will be contended with the ordinary earning of his and he will not be highly ambitious. He will depend upon his maternal uncle or maternal grand father

for his future. He will however misguide people through his deliberate lies.

4. The position of the 10^{th} lord in the 4^{th} house is considered very good as it should be aspecting the 10^{th} house in all cases. A native whose 10^{th} lord is in the 4^{th} house adheres to family customs and traditions and he will give more importance to moral values of life than to money. He will be very much attached to his parents and will be willing to do any sacrifice for their happiness. He will receive royal and political honours and he will build up good reputation. He will be quick at grasp and he will earn good name from his colleagues and subordinates.

5. When the 10^{th} lord occupies the 5^{th} house it makes the native slow and steady in everything. The native's mother will be very shrewd and she will control her family very well. The native will be very straight forward and he will not be willing to deviate from the path of righteousness even under extreme contingencies and circumstances. He will prefer to steady life to use money for pump and show.

6. When the 6^{th} house is occupied by the 10^{th} lord and if the 10^{th} lord happens to be the native himself, will be able to win over his colleagues, friends and subordinates easily and he will be able to win the heart of his boss through hard work. He will be fearless and he will be frank in the expression of his opinion no matter others like it or not. If the 6^{th} house happens to be a friendly one in relation to the ascendant lord then the native becomes a senior government servant like IAS officer etc.

   But if the 10^{th} lord happens to be a natural malefic namely Surja, Mars or Sani and it occupies the 6^{th} house the native will suffer, throughout his life time due to machinations of debts, diseases and enemy acts. He will be hard hearted and he will not hesitate to do any cruel act for the sake of achieving his objects. He will be deeply involved in seditions matters and he will not adhere to any principles of discipline. He will gate crash every where even if he is insulated by anyone. But his health will be very good and he will not easily become susceptible to loathsome diseases. His or her faithfulness to the spouse will be a big question mark.

7. The 10th in the 7th house is considered the best aspect in as much as it gives the native a devoted wife and lucky children. His wife will be very sensible and will never permit him deviate from the path of righteousness. The native will get good legacy from his parents-in-law. He should not, however, cross the borders of his State except on very auspicious days. There is an exception to this for Mithuna lagna.

8. The occupation of the 10th lord of the 8th house is considered one of the worst positions. It make the native a liar, cruel, secretive, adventurous and always interested in mischief. He will enjoy others sufferings and he will try to take advantage of others misfortune. He will not live long. He will open his mouth either for telling lie or for eating. He will unhesitatingly commit any heinous act and he will hide himself behind a scape goat. He will suffer humiliation even in foreign countries.

9. The position of the 10th lord in 9th house is considered the best. The native will become highly religious, intelligent and progressive and he will make rapid progress in his profession and business. He will build up good reputation and earn huge wealth through profession as well as business. He will have many sources of income. He will however be charitable and he will institute stipends and bursaries in memory of his parents.

10. The presence of the 10th lord in the 10th house is considered the best situation except for Saturn and for Kanya lagna. The native will maintain dignity and decorum always and he will not normally deviate from the path of righteousness. He will do any sacrifice for the sake of his mother's happiness and he will maintain the fair name of the family at all costs. He will not normally stoop low for the sake of earning money. He will be eloquent in speech well-informed and witty. He will be respected by the polished society.

11. The 10th lord occupying the 11th house is considered equally the best. It makes the native extremely rich, wealthy, self-willed and built up good, high moral fiber. The native will live long and he will be helpful to all including the suffering and the poor. He will maintain self-respect at all costs.

12. If the 10th lord happens to be a natural benefic planet and occupies the 12th house the native will live in foreign countries for long time

and earn huge money. He will take keen interest in every work or task he undertakes and he will possess high degree of endurance and perseverance. He will not misguide anybody. But he will be frank, outspoken and curt. He will be very strong, bodily and he will be capable of taking any hot news coldly. But if the 10th lord happens to be a strong malefic or very weak benefic or is defeated in interplanetary war, then the native will no doubt become very rich and prosperous but he may have to discard his relatives unhesitatingly for the sake of personal success.

These are some of the important indications of the 10th lord occupying different houses.

The 5th and 10th Houses Spell Success

Everyone wants to know whether he will succeed in business, profession or occupation. This is a desire which creeps in everyone's mind. Everyone wants to be a successful businessman or a successful company executive or a high Govt. official. But this can't be true in each and every one's case. His horoscope will indicate whether he will be successful or not.

For getting success either in business or profession the 5th and 10th houses are the two most important houses for consideration. The 5th house stands for intellect (Budhi), talent, children, belly, Vedic knowledge, Poorva-Punya Sthana (virtuous act done in past life), amusements, affections, conception, creativity (artistic and literary output), dramatic ability, inclination to express clearly, love affairs, romance, sex, investments, gambling, speculation etc.

Its key word is creativity. In the 5th house, life becomes venturesome, here romance have fun. The operational system of Laws of Chance are operated by the fifth house. It is also the house of pride and fame, or infamy where you earn the right to be proud or suffer the agony of personal defeat. Mind, Heat and output characterize the 5th house with creativity, its purpose. Creativity along all lines are indicated by this house.

The fifth house is the house of progeny. It indicates whether you will have children or not. Benefics in the fifth or the Moon in the 5th

increases the number of children. Fruitful signs (Cancer, Scorpio and Pisces) on the cusp of the 5th or 11th promise children. Barren signs (Aries, Leo and Virgo) on the cusps of the 5th or 11th may deny children. The fifth house signifies the first-child, the 7th indicates the second, the 9th the third and so on.

The fifth house is called a TRINE house showing 'POORVA PUNYA'. It is thus termed as POORVA Punya Sthana or Lakshmi Sthana. It indicates what meritorious deeds you had done in your past life. What you had done in your past life, you will have to feel its consequences in this present life. What you are doing in this present life, you will have to feel its consequences in your next life. This is the LAW OF KARMA. In the Bhagvad Gita, Lord Krishna has explained this very lucidly. So from this house, you will be able to know whether you will succeed in your business, profession or occupation. Benefics in the 5th denote quick success in business or profession. Malefics denote failure in business or occupation.

Alan Leo has said, "The first, fifth, and ninth houses represent the personal man in a very marked degree showing his present, past, and future consciousness symbolically."

Now let me find out which planet or planets if posited in the 5th will help the native to get success in business, profession or occupation.

Mars in the 5th house denotes very unsettled and inharmonious home life, in which discord and disputes are frequent. The native may be rash, arrogant, harsh, irritated, impulsive, hard-hearted in his behaviour. He may not have any son or he may get his children only through caesarian operation. He may incur heavy losses through rash speculation and gambling. Mars in the 5th is not good for getting success in business or profession. It is also not good for accumulation of money. The native will be a back-bite and may suffer reverses in career. It causes sickness to children or premature death of a child. There will be trouble from enemies. The native eats much and he suffers from stomach trouble.

The Sun in the 5th house denotes success in speculation and matters of enterprise, also gain through children, pleasure, society and entertainments. It is favourable for courtships and promises a successful and honourable attachment. If the Sun is afflicted in the 5th, it is very evil and it indicates much loss through speculation or enterprise and

trouble in courtships through pride and jealousy. It also shows premature death or illness of a son, devoid of wealth; not very long lived. But the native will be intelligent and learned. He will be courageous and vanquishes his enemies but he may suffer from stomach ailments.

Jupiter in the 5th house is a very favourable position for getting success in business or profession. It promises much speculation or gambling and also in love affairs. The native will certainly become rich, wealthy and prosperous. His children will also rise very high in life. The native will be intelligent, clever, witty, dexterous, and may occupy a very high position in life. But the native will suffer from stomach troubles.

Venus in the 5th denotes successful love affairs; the capacity to fully enjoy and extract the full measure of joy of life. It gives ability to entertain others and indicates success as film-actor, film-director, dramatists etc. This position of Venus makes one's children artistic and gives them good musical ability. It also indicates that the native will be rich wealthy and prosperous in life. But he will be amorous and will lead a comfortable life. He will be learned, intelligent and will speak very well. He may be successful in trade and commerce. He annihilates his enemies. If Venus is strong, he may occupy a good position as a secretary, magistrate or a judge.

The Moon in the 5th makes the native intelligent, and witty. He will be successful in trade and commerce. He may rise to a high position in life. As the Moon is a very fluctuating planet, the native will have many changes in his business, profession or occupation. He may get fluctuations in his love affairs too. He will get good friends. The native will get a child who will have fame or notoriety.

Mercury in the 5th makes the native fickle-minded. He will change his business, profession or occupation very frequently. But the native will get a creative mind, creative talent and ready wit. If jointly posited with Jupiter or the Moon, the native may become a creative artist, novelist or scientist. The native may rise very high in life; he may become a minister, ambassador or counselor. He will have a great thirst for knowledge and love for poetry and may be humorous. He will be religious minded, he will be rich, wealthy and prosperous in life.

Saturn in the fifth is also very good sign of delayed success in life. Although there may be delay, disappointment and hindrance in his path

of progress, still he will be able to rise very high in life. Saturn and Jupiter in the 5th may confer creative talent. But he may suffer for want of sons or there might be premature death of a son. The native will be honest and sincere in his work. He will follow the right path. He can't follow underhand business.

But the native will get the most brilliant success in his business, profession or occupation if Rahu is placed in the 5th in his natal chart. As Rahu is the lord of the Asuras, his wants are unlimited. He does not remain satisfied with petty things of life. He will not follow man-made laws and he will follow his own path. He prefers secret and underhand business. So Rahu in the 5th will make the native rich, wealthy and prosperous in life. But he may not have any son or there may be premature lost of one child. Ketu in the 5th also gives similar results.

The tenth house is called 'Karma Sthana'. It indicates livelihood, work, commerce, trade, business, success, rank and position, good conduct, honour, sacrifice, command, quality, wealth, wisdom, inclination and occupation. The 10th house is the house of lordship, honour, dignity and public esteem. It is rightly called as the apex of the horoscope since it denotes man's worldly attainments. It also denotes one's public life and popularity, his worldly achievements etc. All questions with regard to one's worldly activities and moral responsibilities are determined with reference to this house.

The 10th house indicates one's inclination to rise in business, profession or occupation. It also shows how he will fare in his business, profession or occupation. The houses 2nd, 6th and 10th are known as the material trinity of houses and these houses jointly indicate how he will fare in his business, profession or occupation. The 2nd house stands for self-acquisition, liquid funds, capability to earn and save and the 6th house stands for servants and subordinate staff and his behaviour with them. The 10th house has reference to the employer, superior, master in trade or profession and the Govt.

In Uttara Kalamritam, Kalidas states that all information with regard to trade, prosperity, honour from Govt., honourable living, permanence, pre-eminence, seal of authority, service, sacrifice, name and fame, morality, thigh etc., are indicated by the 10th house.

Now let me find out which planet or planets if placed in the 10th house will confer upon the native to achieve success in his business, profession or occupation.

It is said that Mars or the Sun in the 10th helps one to rise to the top very quickly. It is the surest sign of success, honour, distinction, authority, power, prosperity, high patronage and public support. Any aspect of Mars to the Sun in the 10th house is also considered highly auspicious for rising very high in life. But the conjunction of Rahu and Mars or Rahu and the Sun in the 10th is the most mighty conjunction for rising very high in life. The Sun will give love of power with ability to rule and command and will fit the native in high executive post. The Sun gives success and honour in the middle portion of life; right means of livelihood and the ability to become independent, prosperous and successful in whatever business, profession or occupation the native may follow.

The militant Mars in the 10th house with good aspects confers the native with high energy and enterprise, force, masterful spirit, enough courage, high ambition, and good executive ability. Mars in the 10th gives high ambition, strong determination, moral strength, intellectual vigour, bombastic, vindictive power, secrecy and shrewdness. The native will be able to rise very high in life or he will become a top business magnet (if in a moveable sign). Mars being a planet of inexhaustible energy and enterprise will if well aspected help the native to rise at the top very quickly. Mars will provide power and ability to rule and command and will give employment in which muscular energy is necessary, hazardous and skilful operations in which there is always an element of risk and danger.

Rahu is the lord of the Asuras. His wants are insatiable. He does not remain satisfied with petty things of life. He follows his own path. His desires are also unlimited. So if Rahu and the Sun are placed in the 10th, it is a sure sign of early prosperity and success in life. This conjunction in the 10th promises the native to become a political leader or a top business executive or a high Govt. official.

Jupiter is a priest. His wants are petty. He remains satisfied with small things. So if Jupiter is placed in the 10th, the native will be a moderate man. He will earn his livelihood through right path and honest

way. He can't do any underhand or secret business. So Jupiter gives success as merchants, physicians, lawyers, ministers and bankers.

Venus is a planet of luxury. Venus if placed in the 10^{th}, makes one amorous and he may succeed in artistic or musical pursuits. Venus in the 10^{th} will give refined and artistic occupations and all businesses directly connected with females, adornment, finery, jewellery, dramas, films, pleasure and luxury.

Saturn in the 10^{th} will certainly take the native to the top. This position gives some power, pride, ambition, name and fame. But all these will be short-lived. He will experience both rise and fall. Saturn fits the native to grave responsibility and also to follow pursuits that require deep study and patient planning. Saturn in the 10^{th} makes one architects, surveyors, contractors, miners, builders, holders of high public positions, high Govt. positions etc. But the most remarkable point is that Saturn in the 10^{th} along with the Moon makes one great religious leader. We find this combination in the horoscopes of many world renowned religious leaders like Swami Vivekananda, Gautam Budha, Swami Sivananda, Thakur Shri Shri Sitaramdas Onkarnathji etc.

The Moon in the 10^{th} gives too much changes or fluctuations in business, profession or occupation. If well-aspected, it gives many advantageous and desirable changes. In cardinal signs, it denotes great ambitions and a very active life. In fixed signs, it gives more stability and perseverance. In mutable signs, it gives less fortune but more ability without adequate opportunity. If conjoined with Jupiter, the native will be rich, wealthy and prosperous in life.

Mercury in the 10^{th} indicates that the native will be a moderate man. He may frequently change his business, profession or occupation as Mercury is a fickle-minded planet. Mercury in the 10^{th} gives all employments requiring study, skill and ingenuity. He may be a writer, novelist, dramatist, lecturer, clerk, or bank manager.

The lords of the first, fifth and tenth must be placed in angular or trine houses in order to get success in business, profession or occupation. If any of these three lords is placed in a TRIK house (3/6/8/12), the native does not get the desired result. So the lords of the $1/5/10^{th}$ must be placed in angular or trine houses in a natal chart in order to get high position in life. This is the most important point for consideration.

If we examine the horoscopes of world's great men, we find the following:- Marshall Tito (Mars, exalted in the 10th); John F. Kennedy (Ketu and Saturn in the 10th); Deshabandhu C. R. Das (Mars in Leo and in the 10th and the Moon in the 5th); Smt. Indira Gandhi (the Sun and Mercury in a violent sign-Scorpio the 5th); etc.

So, if the Sun, Mars or Rahu jointly or singly placed in the 10th, the native will surely rise very high in life. These three planets are considered highly auspicious if they are found in the 10th house in a natal chart. Any aspect of the sun, Mars or Rahu in the 10th will also confer upon the native the power to rise very high in life. Now turn to your own horoscope and judge accordingly.

Houses of Prosperity

The famous astrologer Pandit Gopesh Kumar Ojha has brought out the meanings of Upachaya and Apachaya - Upachaya is increase to heap or prosperity and Apachaya is decrease to heap or adversity. When these terms are applied to specific houses, we come face to face with one of the greatest misconceptions of Indian Astrology. Upachayas or houses of prosperity have been taken as the 3rd, the 6th, the 10th and the 11th calculated from the Ascendant. No astrologer from Jaimini to modern times has departed from the beaten track except Varaha Mihira. In Sloka 16 of Chapter 1 of *Brihat Jataka*, Varaha Mihira has given the usual definition but added *"no niyam eke"* to suggest that some astrologers held different views in the matter. He, however, has not specified the differing views. Pandit Ojha has raised doubts as to how the 1st, the 4th, the 5th and the 9th can be taken as Apachaya houses or houses of adversity. He has tried to explain the significance of the term Upachaya on the basis of twelve divisions of the body of the Kalapurusha but the elucidation is not at all convincing. Before bringing out various principles out of Upachaya furnished by Varaha Mihira, Kalidasa, Mantreswara, Vaidyanatha Pandit, I desire to elucidate on real interpretation of Upachaya as we find in Maharishi Parasara's *Brihat Hora*.

The Parasari Slokas relating to the houses are reproduced below:-

Lagna turya asta viyatam kendra samga visesata
Dwi pancha randhra lavakhyam gyeya, chiva upakendrakam
Tri sada bhagya vyayadinam anukendram iti smrita

Lagnat panchama bhagyasya kona somga vidhiyate
Sastha astana vyaya bhanam dur samga trik samgaka
Chaturasram turya radhram kathayanti dwijottama
Swasthat upachayakshani tri sada aya ambaranihi.

At the outset, Maharishi classifies twelve signs under triple fours – Kendras or angles; Upakendra or succeedents: Anukendra or cadents (he has not used these foreign terms like Panapnara and Apaklima. Kendras of angles (1st, 4th, 7th and 10th houses) are the main supporters in the preservation of life. Upakendras or succeedants the (2nd, 5th, 8th and 11th houses) add to the significances of Kendras while Anukendras or cadents decrease the angular effects. (The theory of the 2nd house advancing the cause of a house and its 12th house obstructing it is based on this Parasari exposition. The theory has to be applied for angles only – the 1st house with the 2nd and 12th houses; the 4th house with the 5th and 3rd house; the 4th house with the 5th and 3rd houses; the 7th house with the 11th and 9th houses. The karaka theory is an exception to the above principle. Bhavakaraka or karaka planet for a particular house is very effective when it is in the 12th of the concerned Bhava or house because karaka or cause must precede effect or significances of a Bhava or house).

The 5th and 9th houses from the Ascendant are termed Kona or triangles. The 6th, the 8th and the 12th houses from the Ascendant are called Dur or Trik (Dusthanas). The 4th and the 8th houses from the Ascendant are called Chaturasra. Upachayas or houses of prosperity are to be calculated from houses that (or the 2nd, the 5th, the 8th, and the 11th) in the order of the 3rd, the 6th, the 10th and the 11th houses respectively. Upachaya is, therefore, definitely related to Upakendra and not Lagna. The matter may be tabulated thus:

Upakendra	**Specified House**	**Upachaya House**
2nd house to its	3rd house is equal to	4th house (angle)
5th house to its	6th house is equal to	10th house (angle)
8th house to its	10th house is equal to	5th house (triangle)
11th house to its	11th house is equal to	9th house (triangle)

It will be clear from the above tabulation that the 4th, the 5th, the 9th and the 10th houses are really Upachaya houses and no one can

deny that these are the houses of prosperity. The other eight houses are, therefore, Apachayas or houses of adversity. In support of my assertion, I am advancing Parasari principles as under:-

(i) In karaka chapter, Maharishi Parasara has furnished the following Slokas:-

Punah tanyadaya Bhava sthayapya tesam subha asubham
Lavam tritiyam randhramcha satru swa stri vuyayastha atha
Esam yogena yo Bhava tan nasam propnuyat dhruvam
Ete Bhava samkshata asubha dwijasttama.

Again, I am telling the good and bad implications of the houses. The 11th, the 3rd, the 8th, the 6th, the 2nd, the 7th and the 12th houses are bad. Those houses occupied by lords of these evil houses definitely get spoiled in their significances. Maharishi has excluded the 1st house or house of creation from the evil touch because the 1st house is to the native neither good or bad as such.

(ii) Maharishi Parasara has given the following Slokas in Dasa Antardasa chapters:-

(a) *Lagnat upachaye rahau Yogakaraka samyute*

Dayesat subharasisthe rajasanmana kirtitam (Ravi Dasa Rahu Antardasa)

(b) *Lagnat upachaye ketu Yogakaraka samyute*

Subhamse subhavarge cha subhakarka phalapradam (Ravi Dasa Kethu Antardasa).

(c) *Subhayute subhaidriste Lagnat upachaye pi ya*

Yogakaraka sambandhe yatra karya artha siddhikrit (Chandra Das Rahu Antardasa).

(d) *Lagnat upachaye Rahau subhadristiyuteshite*

Mitramse tungabhagamse yogakarka samyute

Rajyatabham mahotsaham rajapritim subhavaham (Rahu Dasa Rahu Antardasa)

(e) *Lagnat upachaye rahau subhagrahasamyute*

ajasamlapa santosha nutana prabhu darsanam (Budha Dasa Rahu Antardasa)

(f) *Lagnat upachaye sukre subhagrahayutekshite*

Mitramse tungabhagamse Yogakaraka samyute

Rajyalabham mathotsaham rajapritim subhavaham (Sukra Dasa Sukra Bhukti).

(g) *Lagnat upachaye Rahau Yogakarakasamyute*

Satrunasa mahotsaham rajapritikari subha (Sukra Dasa Rahu Antardasa).

It will be clear from the above Slokas that Upachaya houses are not to be calculated from the Ascendant; it is a misconception - otherwise, why would Maharishi specify *Lagnat upachaye*. The 3rd, the 6th, the 10th and the 11th houses from the Ascendant are definitely malefic and as such, how can they be houses of prosperity ? Rather, they are houses of adversity. If these houses of adversity are to be converted into houses of prosperity, there is absolute necessity of additional qualifications of benefic significance, e.g., combination with Yogakaraka planet occupation of benefic sign or Amsa of benefic planet, with Varga excellence, combination with benefics, aspect by benefics, in friendly sign, in exaltation sign or amsa. Etc.

(iii) I have scanned through Purvakhanda and Uttara khanda or Brihat Hora to find out any direct hint about four Upachaya houses - the 4th, the 5th, the 9th and the 10th houses. In Chapter 11 of Purvakhanda, the following Sloka is found:-

Pade lagne saptame va kendrakonaupachaye
Suvirya samsthite khete bharya bhatri sukhaprada.

If a strong planet is in arudhapada or Lagna or 7th house or in Upachaya angles and tri-angles, wife brings happiness to husband. It should be noted that the 1st and the 7th houses have been excluded from Kendra and Kona added to sum up Upachaya houses. There is no point in separating Upachaya from Kendra because the 10th house gets duplication and we cannot expect redundancy in the astrological treaties of Maharishi Parasara.

When we have come to definite conclusion that the 4th, the 5th, the 9th and the 10th houses are really to be termed Upachaya houses and Upachaya houses are tobe calculated neither from the Ascendant nor from the Moon but from Upakendras in the order of 3rd, the 6th, the 10th and the 11th respectively, let us wade through famous astrological treaties from Varaha Mihira to modern times.

(i) Varaha Mihir's Upachaya Yoga, as given in Sloka 9 of Chapter 13 of *Brihat Jataka*, brings four benefics in Upachaya (from the Ascendant) or three benefics in Upachaya (from the Moon) resulting in making the native wealthy and landlord. Leaving aside, the calculation from the Ascendant or the Moon, benefics in angles and triangles are producers of good results – Varaha Mihira has given a narrow view in relation to effects; wealth and happiness coming out of various sources should be the result (Venkatesh Sharma or Diavagya, in *Jataka Yogavali*, has given all comprehensive good effects of the Upachaya Yoga). We cannot blame Varaha Mihira because *Brihat Jataka* is the earliest compilation of various astrological principles which he could gather at his time. In the context of Upachaya in the real sense, we can readily understand Varaha Mihira in Sloka 1 of Chapter 4 – the Moon in an Apachaya house brings monthly menstruation of women. If the Moon is in an Upachaya house, aspected by a benefic, the woman lovingly unites with a male.

(ii) Gargi dictum repeated in Rudra's commentary on *orasastra* and quoted by Pandit Ojha, to the effect that Upachaya ceases to be Upachaya (house of prosperity) if Upachaya houses are aspected by natural malefics or enemies of these house lords makes sense.

(iii) Kalidasa in *Uttarakalamrita*, has mentioned in Sloka 24 of Chapter 4 that benefics are beneficial in occupation of angles, the 2nd, the 3rd, the 5th, the 9th, the 11th and even the 6th while malefics are benefic in Upachaya. In other words, Kalidasa means to say that benefics as well as malefics are good in Upachaya houses. Maharishi Parasara has mentioned thus:

Chatyora rasayo vipra kendra kona subhavya
Tesam samyoga matrena asubhopi subha bhavet.

Two angles – the 4th and the 10th houses – and triangles are benefic. Even malefics in occupation of these signs become converted into benefics.

(iv) Mantreswara, in Sloka 6 of Chapter 4 of *Phaladeepika*, mentions that the 1st house becomes as powerful as the Ascendant lord if the Ascendant lord occupies an Upachaya house. When the Ascendant lord is in an angle of happiness or a triangle of wealth, he is powerfully benefic and his ownership sign or house becomes productive of benefic significance relating to the house.

(v) In Sloka 55 of Chapter 1 of *Jataka Parijata*, Vaidyanatha Pandit has taken the usual 3rd, 6th, 10th and 11th houses from the Ascendant as Upachaya houses and the remaining eight houses as Apachaya houses or houses of suffering. But he has also mentioned that Apachayas cease to be Apachayas or houses of suffering if these houses are occupied by their own lords or Mercury, Venus or Jupiter but unoccupied and unaspected by other planets. House lords in their own houses are good. Benefics in occupation of evil houses try to bring out their good significances. Incidentally, it may be mentioned that Satyacharya has opined that benefics in all houses except Dusthanas give good effects while malefics in such a situation give bad effects – the position is reversed in the case of Dusthanas; malefic give good effects while benefics give bad effects. In reality, benefics bring out good significance of houses while malefics give out bad significances of houses – The 6th house is an exception; it has no good effects. The benefics lessen the bad significances of the 6th house while malefic intensify the bad significances.

(vi) Vaidyanatha Pandit, in Chapter 7 of *Jataka Parijata* has given three principles about birth of kings. The first principle is to the effect that if all benefics are in Upachayas and the malefics are in the 1st or the 10th, the native will be a cruel king, defeating numerous enemies. As the 10th house is one of

the Apachayas, the rule should apply to all benefics in Apachayas and malefics in the 1st house.

The second principle is to the effect that when the Ascendant lord is in an Upachaya house from the Moon, benefics occupy angles as well as benefic Navamsas and malefics are weak, the native will be as powerful as Indira Gandhi. The situation boils down to three benefics as well as Ascendant lords in angles, leaving aside the vague position of the Moon while the malefics are weak.

The third principle is to the effect that when the Ascendant lord is in an Upachaya, the Moon occupies the 9th house and benefics occupy angles with Varga excellence, the native will be a king.

As the 9th house is an Upachaya house, there is some confusion – otherwise Ascendant lord in Upachaya and benefics other than the Moon in the 1st or the 7th with Varga excellence are surely productive of benefic effect. Vaidyanatha Pandit cannot be blamed for the incorrect principle as he was also a compiler of astrological principles like Varaha Mihira.

The four Upachaya houses are really benefic and Parasari Rajayogas are based on the same. The famous Parasari Slokas in this regard are reproduced below for the information of the readers:-

Lakshmisthanam trikonam cha vishnusthanam cha kendrakam
Tayo sambhandha matrena rajyogadikam bhavet.

The triangles (the 5th and 9th houses) are places where Lakshmi or goddess of wealth is attracted while the angles (the 1st, the 4th, the 7th and the 10th houses) are abodes of Vishnu, god of preservation of life. Relationship between angles and triangles brings Rajayoga. It will be observed that the 7th house creeps in but Parasara has already mentioned that the 7th house is evil and the 7th lord spoils the significances of the house occupied by him. The 7th lord has been condemned outright in Bhavaphala and he has also been considered as Yoganasaka on getting related to Yogakaraka. It may be doubted as to whether Maharishi Parasara is really contradicting his own enunciation. It may be asserted that Maharishi Parasara is never contradictory in his statements. When the 7th lord is one of the Yogakarakas, there is no objection for the fulfilment of Rajayoga. Parasari international Rajayoga coming out of relationship between lords of the 6th and 7th houses is the best illustration;

religious leadership like Ramakrishna and Vivekananda, super potentates like Alexander and Akbar, great thinkers like Karl Marx and Havelock Ellis and world figures like Gandhi and Nehru fit into the picture.

Panchamam navamam chaiva visesham dhanam ucchate
Chaturtham Dasamam chaiva visesham sukham ucchate.

The triangles are be towers of special wealth (i.e. *lakshmisthanam* mentioned above) while the 4th and 10th houses bring special happiness (i.e., *vishnusthanam* mentioned above). In usual astrological parlance, the 2nd and 11th houses are considered Dhanasthanas or houses of wealth – the 2nd house brings in unearned wealth while the 11th house suggests wealth got by one's own efforts. The 5th and 9th house bring in special wealth – children, Mantra Siddhi, kingdom, high education, etc., pilgrimage, charity, etc., bring in the punya of the 9th house. The 4th house brings in happiness of a sweet hem life under the fostering care of mother, while the 10th house brings in happiness and joy of your highest activity in this life.

The best advancement in life requires not only wealth but also happiness. The natives having wealth and happiness are subject to Rajayoga.

Tapasthanadhipa mantri mantradhisa vivesata
Ubhava anyonya samdristau jataschet iha rajyavak
Yatra kutrapi samyuktau tau vapi samasaptamau
Rajavamshotbhava balo raja bhavati nischitam.

The 9th lord is minister while the 5th lord is special adviser. Their relationship makes a native king – mutual aspect, combination and exchange of signs. If triangular lords are combined with any one of the seven evil house lords, the native becomes king if born in royal family. Maharishi Parasara brings out two new principles – relationship between angular and triangular lords brings Rajayoga is the previous exposition; now he mentions that the relationship between two triangular lords can also bring out kings. The second principle brings out an exception to the Parasari principle that lords of seven evil houses getting relationship with Yogakarakas becomes Yoganasakas. Relationship with the 5th and 9th lords can convert lords of evil houses but the effect of Rajayoga becomes modified; relationship between the 5th and 9th lords can make an ordinary man king, while relationship between the 5th and 9th lords

combined with one of the seven evil house lords can make a man born in royal family only king. In Chapter 36 of Poorvakhanda, Maharishi has directly mentioned the conversion as under:-

Panchamesena yuktasya grahasya subhada Dasa
Tatha dharmapa yuktasya Dasa parama sobhana.

Dasa of any planet – even malefics – related to the 5th or 9th lord gives benefic results.

Shashtasya saptamasya eka nayako manarasiga
Dasa tasya subha gnyeya tatha tena yutasya cha
Eko dwisaptamasthana nayako yadi saukhyoga
Tena yukta Dasa gnyeya subha prahu manishina.

Dasa of one lord of the 6th and 7th houses in occupation of the 10th house or related to the 10th lord brings benefic result. Dasa of one lord of the 2nd and the 7th in occupation of the 4th house or related to the 4th lord gives benefic result. The first case relates to Leo-Ascendant while the second case refers to Aries and Libra Ascendants. The point for emphasis is that relationship with the 4th or 10th lord or house can convert even malefics into benefics.

Sukheso manabhavastha manesa sukharasiga
Tayo Dasa subham prahu jyotisastravida jana

If the 4th and 10th lords exchange signs, the result is Ishtayoga not Rajayoga. It should be noted that relationship between two triangular lords brings Rajayoga but relationship between two angular lords cannot go so far – they bring benefic yoga of happiness. Again, the four fold planetary relationship is applicable for triangular lords for the purpose – only best planetary relationship of exchange of signs can bring Ishtayoga for angular lords.

Lagna karmesa bhagyesa tungastha subhayogata
Sarvatkarsha mahaishrajya samarayadi mahatphalam
Evam tattad bhavadayaphalam yat syat vichintayet.

The highest Rajayoga effects – great prosperity, empire, all round happiness – come out of exalted Ascendant lord, the 9th lord and the 10th lord in relationship.

I have tried to expose misconception about calculation of Upachaya houses. All the three available edition of *Brihat Hora* have given the correct Parasari Sloka but the translation has overlooked the real pointer. There is absolute necessity for research in Parasari astrology because Parasari literature is meagre and there is no annotated edition bringing out the elucidation of Parasari principles with a critical eye. There are so many Laghu Parasaris in the market but they have spread more confusion than any other source.

Profession and Artha Trikonas

In these days of space voyage, man still needs the four 'Purusharthas', or human ends as indicated in our Sastras for his life and enjoyment. They are Dharma, Artha, Kama and Moksha. As the topic is 'Determination of Profession' automatically the 'Artha' (meaning wealth) one comes to play.

Astrologically, 1, 5, 9 houses are connected to Dharma, 2, 6, 10 to wealth (Artha), 3, 7, 11 to Kama and 4, 8, 12 to Moksha. We shall confine to 2, 6, 10 houses only for determination of profession. Incidentally, it is pertinent to point out that 2, 6, 10 houses form a Trine themselves. It is of great significance to note this point so that further understanding is easy.

Majority of us work for wages and obtain a status in life. The status in life and their various gradations are termed as Yogas, Raja Yogas, Ava Yogas etc. including Darida Yogas etc.

How these trines play their part in determination of profession, let us analyse. 2nd house stands for body, Netra (eyes), Vak (speech), Dhanam (wealth) family (kutumba) and so on.

Healthy body, good looking eyes (free from defects), good speech, good family background with moderate wealth are very essential for worldly life. Further to earn our wealth through salary and other means, the above are very essential.

In modern parlance in aptitude test for jobs, good physique, clear eyes, good command of speech all come into play. How beautifully 2nd is linked with job as the preliminary stage in earning the wealth.

Take the 6th house now. The 6th house stands for service (working under somebody with rules and regulations to be complied with) competition, anxiety, inimical activities, tiredness exhaustion, debts, sickness of the body, trouble from enemies, untimely meal and so on.

All those who had experience of service would have definitely felt all those above things in various degrees.

In management terms, competition, working for the desired targets, anxieties, rivalry connected with the above, hypertension, finally sickness, all are there for an individual serving in any organization. 6th house aptly proves the proverb, "no pains, no gains."

Let us see the 10th house. 10th house stands for success, name and fame, status. The power to command others, government titles, and honours in profession, nature of profession etc.

In materialistic world of today, a man is judged by his status. It is known as "Padavi" in Sanskrit. That is why while writing the horoscope, the Sloka, is always written by learned pandits of astrology.

"Janani Janma soukhyanam,
Vardhani Kula Sampadam,
Padavi Poorva Punyanam,
Likhyathe Janma Pathrika"

It has a significance or importance. The present Janma's 6th house corresponds to previous birth's 10th house. Automatically the present Janma's 5th house corresponds to previous birth's 10th house, or Dharmasthana. Dharma and Karma are inter-related. In simplest term, they are known as thought and action. Seed of action is thought. As per the seed only, the harvest or fruit.

Our Sastras stress the need for any Karma or action based on Dharma or right path. With corruption in all walks of life, the statement holds good as a Beacon of life. The great apostle of truth Mahatma Gandhi used to always stress the point, the "means" are more important to achieve an object.

How beautifully the 6th house is connected to Poorva Punya or 5th house. Based on the same logic, the present Janma's 10th house is the past birth's 2nd house or house of wealth, and present Janma's 2nd

house is previous birth's 6th house. How nicely are houses 2, 6, 10 inter-linked: it is a divine order so to say.

Le us proceed further. In astrology, every house has "Shatru Sthana" or detrimental house or inimical house".

For 2nd - Shatru Sthana is 7th

For 2nd - Shatru Sthana is 11th

For 10th - Shatru Sthana is 3rd.

How they affect let us analyse. 7th house is Kalatra and a Maraka Sthana also. Good health and an understanding wife is the greatest asset of a man. That very seldom people get both is a different matter or destiny. In practice if 7th house is stronger than 2nd means, the individual becomes henpecked and gives more support to the wife's side in all aspects, especially financial side. Many quarrels in the family between parents and son and his sisters are due to this. On the other hand if 2nd is stronger than 7th, the gentleman supports his own family members, contributes for his sister's marriage, brother's education etc. supporting his aged parents etc. Incidentally, this becomes a 'heart burning' problem for the father-in-law. Some fathers-in-law lament about their son-in-law's family responsibilities.

Or 6th, the inimical sign is 11th or house of gain. If the 6th is stronger, no gains and no savings. Always one will be in debts and manage life somehow or other. 11th house is stronger than 6th means saving enough cash for any contingencies. 6th stronger means more medical bills. Here 6th house is 12th to Kalatra Sthana or 7th house. Some people are forced to spend more money for wife's health problems, operation etc.

In practice, 6th house should not be stronger than 11th. If it is so, even loans are availed from Provident Fund for medical expenses. Gain is almost nil, so to say.

Let us analyse the 3rd house which is 6th (inimical) to 10th house. 3rd house stands for Parakrama, Success over rivals, mental torture etc. It is one of the Sthanas. 3rd house stands for Upachayas intelligence and power to communicate (the expression part of it). If it is weak, the man is bypassed for promotion, seniority over-looked and he feels rejected also. Sometimes judicial remedy is sought in the form of writ etc.

Sometimes, the seniority list is quashed or ordered to be re-drawn by the Court. All due to 3rd is being weak when compared to 10th house.

Now let us take Mrithyu Sthana (8th house) for 2, 6, 10. For 2nd-8th house in 9th or Bhagya. For 6th-8th house is 1st or Lagna. For 10th, 8th house is 5th or Poorva Punya. From the above, it is implied how 1, 5, 9 play their part in professional side and prospects of an individual is crystal clear.

Lagna or 1st house must be stronger than 6th for good health. 9th house must be stronger than 2nd for getting real benefits from service such as increment, clean record of services, good annual assessment, confidential report etc. So far we have seen how 2, 6, 10 the houses are affected by the inimical and Mrithyu Sthanas (i.e. 7, 11, 3, 9, 1 and 5).

In other words Artha Trikona Signs (or 2, 6, 10) are linked up with Dharma Trikonas (9, 1, 5) and Kama Trikonas 7, 11, 3).

It will be very interesting to note here at this stage that Moksha Trikonas (4, 8, 12) are linked up with 2, 6, 10 also; how ?

For each house, 11th from it, is supposed to be Labha Sthana or house of gains.

For 2nd - Labha Sthana is 12th

For 6th - Labha Sthana is 4th

For 10th - Labha Sthana is 8th

12th is stronger than 2 means, more spending only. If the 4th house is stronger than 2 means, more spending only. If the 4th house is stronger than 6th, department test are passed in time, and seniority gain. If 4th is weaker than 6th, hurdles to pass the departmental test or passing late thereby the individual slides down in the seniority list.

8th is stronger than 10th means, the man does not live to see his higher elevation of status. The proverb there is many a slip between a cup and a lip aptly fits here. Sometimes, his children have to clear the loan taken for house building etc. as the 8th is house of legacy. Many men discharge the father's liabilities and loan etc. That is their fate.

To sum up, in determining the profession, I request my colleagues to study all the 12th houses and compare them with respect to 2, 6, 10 and draw a final picture.

The Second House is a Most Powerful Intellectual House

The second house is said to be a highly powerful intellectual house. If two or three creative planets like the Sun, Mercury, Venus, Ketu, Jupiter, Moon or simply Jupiter and Venus are placed in the second house and in Gemini or Aquarius in a natal chart, it confers great genius and the native shines as a great poet, novelist, dramatist, or study writer as in the cases of Rabindra Nath Tagore, Bankim Chandra Chatterjee, Sarat Chandra Chatterjee, etc.

The voice or speech which is ruled by the second house is said to be the seat of all sorts of creative or spiritual activities. God spoke and thus created this world. Jesus Christ saved life of many dead persons simply by a loud voice like saying 'Arise' or 'Awake'. Gregory Rusputin, a Russian saint used to heal his patients by loud prayers. Magicians perform great magical feats simply by the power of their speech or loud voice. They usually keep the audience spell-bound simply by the power of their speech. A good debater can easily rise to the top. Great politicians rise to the great political heights simply by their great oratorical powers.

The Bhagvad Gita was composed by the spoken words of Lord Krishna to the third Pandava Arjun in the Kurukshetra battle-field. Shri Ramakrishna simply spoke to Mahendra Gupta and thus created the great immortal classic ? 'Shri Shri Ramakrishna Katha-Mrita' which illuminated millions of people all over the world. Thus voice or speech is the seat of all sorts of creative or spiritual activities. As the second house rules over the voice or speech, so it is a highly intellectual house.

Taurus is the second sign of the Zodiac and its ruler is Venus. The Moon gets exalted here. So Venus and the Moon are creative planets. The 5th sign of the Zodiac is Leo and its ruler is the Sun and is a highly powerful creative and intellectual house. Singly Mercury is not so powerful but jointly with the Sun it absorbs all the good qualities of the Sun and this conjunction is called 'Budhaditya Yoga' which is a very powerful intellectual Yoga. Venus adds beauty and colour to this highly intellectual

conjunction. So the conjunction of the creative planets in 2^{nd} or 5^{th} and in a airy sign like Gemini or Aquarius makes one a creative man of genius like Victor Hugo, Alexander Duma, Lord Byron, Goethe, Rupert Brooke, John Keats, Perl S. Buck, Fydor Dostoyvesky, Maxim Gorky etc.

The airy signs like Gemini, Libra and Aquarius are highly intellectual and creative signs. Any two or three creative planets if posited in Gemini or Aquarius or in the 2^{nd} or 5^{th} will certainly turn one into a highly creative man of genius. The airy signs confer fertile imagination, quick perception, great intuition, high expressing ability, good memory and quick grasping power.

The second house also represents money, self-acquisitions and liquid funds. It provides the resources to earn money; it reveals the methods to be applied to earn money. Planets posited in the second house indicate the nature of labour and hardships to be employed to earn money. Mars or Saturn if posited in the second house entail hard labour and hard struggle in early life to earn money. By its reflect action to the 8^{th} house, it deprives one to own or inherit any ancestral properties. The native will be a self-made man and he will have to proceed alone. He will not have any outside help. Conjunction of Saturn and Mars or Mars and Rahu or Ketu and Saturn in the 2^{nd} house gives hard labour and hard struggle in early life but it gives success and prosperity in later life.

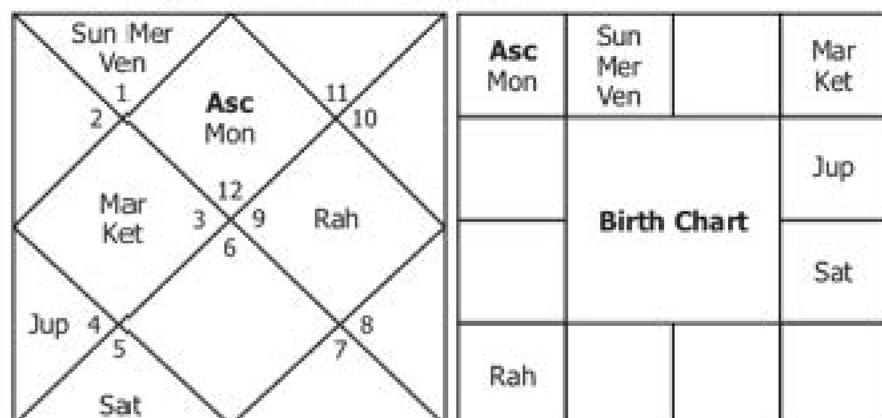
Jupiter or Venus or the Moon in the second house gives very early money or quick money. By its reflex action to the 8^{th} house, it gives enough of ancestral properties, liquid funds through inheritance. The native becomes a rich man just after birth.

Rahu is the Lord of the Asuras. His wants are unlimited. He does not remain satisfied with petty things of life. He conducts all sorts of underhand and secret business. He gives enough of secret money like bribes, black money, speculation profit, and profit from gambling.

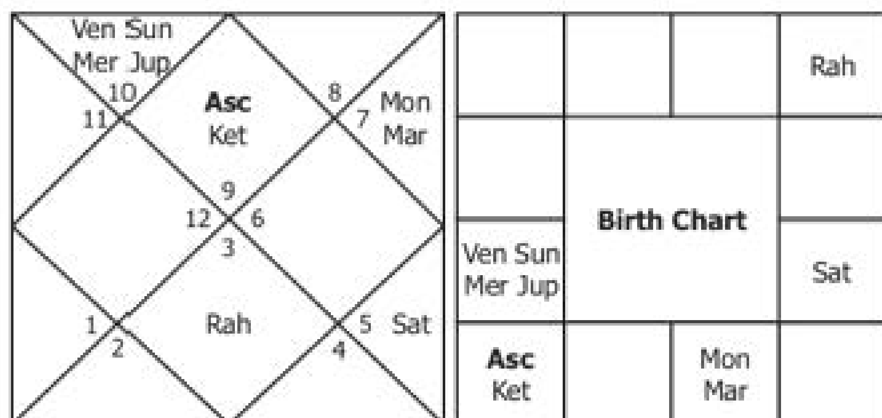
The Sun in the second gives enough of ancestral properties through inheritance. But it demands hard labour and hard struggle in early life but it gives success in later life. The native gets a high Government post or he occupies a top position in life.

Let me illustrate this with some example horoscopes as under :-

1. **Rabindra Nath Tagore** - a great literary giant. Date of birth - 7.5.1881 at 3 a.m., Birth-Chart - Pisces - ascendant, the Moon; Aries - the Sun, Mercury and Venus (2nd); Gemini - Mars and Ketu; Cancer-Jupiter; Leo-Saturn; Sagittarius - Rahu.



2. **Boris Pasternaik** - a great Russian novelist. Date of birth 10.2.1890 at 2.30 a.m. Birth-chart; Sagittarius - ascendant, Ketu; Capricorn - the Sun, Mercury, Venus and Jupiter (2nd); Gemini - Rahu; Leo-Saturn; Libra-the Moon and Mars.



From the above, you have thus found that the second house is a very strong and powerful intellectual house. Conjunction of the Sun, Mercury and Venus; Ketu, Mercury and the Sun; Ketu, Jupiter and Venus; Ketu, Moon and Venus in the 2nd or 6th and in an airy sign makes one a great literary giant.

The Role of Third House in Producing Criminals

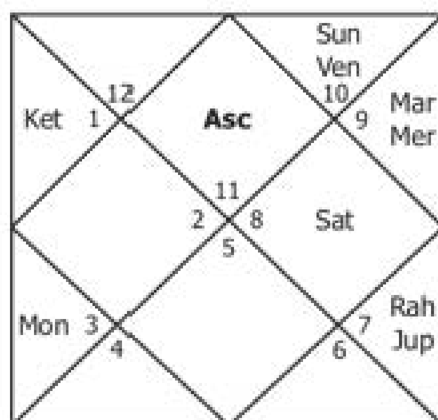
The third house rules over the mind, mental balance, concentration, mental inclination to study, mental ability to work and mental capacity to perform any work properly. So it is a highly important house in one's life as it delineates one's career. If this house remains vacant, he native can study peacefully and can concentrate his mind properly. In any work concentration of mind is of prime importance in all spheres of life. Without concentration, you can't do anything properly.

Lord Krishna in the Bhagvad Gita has said, 'The minds is restless, turbulent and unruly just like a stormy mind. ' It is very difficult to control or tame the mind properly. The control which one can exercise over mind can be judged from the third house. It had been found that the third house of world great men of genius remained vacant. Take for example the horoscope of Rabindra Nath Tagore, Smt. Indira Gandhi, Mahatma Gandhi, Netaji Subhas Chandra Bose, Victor Hugo, Madam Marie Curie, Johan Milton, Sir Winston Churchill, Jyoti Basu, Franklin D. Roosevelt, Dr. Sarvapalli Radhakrishna etc.

If the third house remains vacant one can concentrate and achieve one's objective. But if it is afflicted by two or three malefics, the native turns into a juvenile delinquent. He becomes restless, aggressive, hostile, brutal, rebellious, unable to control temper, harsh and cruel. In the end, he turns into a violent criminal.

The Moon controls the mind and mental balance. If the Moon is afflicted by Ketu in the 3rd house and in a violent sign, then the native will turn into a violent criminal. If the 6th or 8th lord is placed in the 3rd house, it produces the similar results and one becomes a violent criminal. If Venus or Mars becomes combust in the 3rd house and in a violent sign, then also the native becomes a sexual pervert. He then becomes too much addicted to wine and women. He may turn into a sexual-criminal. If the 3rd house falls in Mars' sign or Saturn's signs and is afflicted by two malefics, then also the native turns into a violent criminal. Let me illustrate this view with following horoscopes where people turned into violent criminals :-

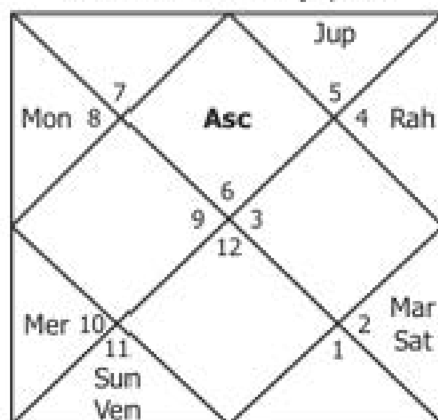
1. Date of birth : 2-2-1958 at 3 a.m. birth chart :- Aquarius-ascendant; Aries-Ketu (3rd); Gemini-the Moon; Libra-Jupiter and Rahu; Scorpio-Saturn; Sagittarius-Mars and Mercury; Capricorn-the Sun and Venus.



	Ket		Mon
Asc	Birth Chart		
Sun Ven			
Mar Mer	Sat	Rah Jup	

Ketu was found in the 3rd house & in (Mars's sign). The Moon was afflicted by Mars and Rahu, in the 5th house. The 9th house was also afflicted by Rahu. All these evil planetary positions made him a juvenile delinquent.

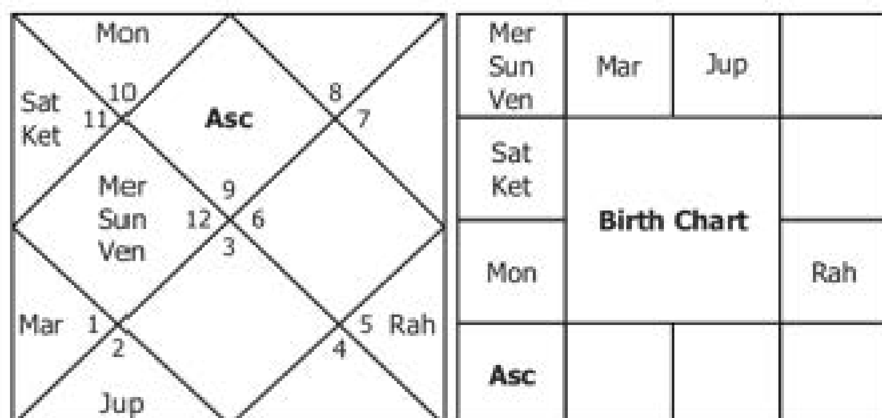
2. Birth chart :- Virgo-ascendant; Scorpio-the Moon (3rd); Capricorn-Mercury; Aquarius-the Sun and Venus; Taurus-Mars and Saturn; Cancer-Rahu; Leo-Jupiter.



		Mar Sat	
Sun Ven	Rasi Chart		Rah
Mer			Jup
	Mon		Asc

The Moon was afflicted in the 3rd house and in a Mars' sign-Scorpio by Mars and Saturn Conjunction of Mars and Saturn was found in the 9th house and in a violent sign-Taurus. These two evil planetary positions made him a violent criminal.

3. Date of birth: 19-9-1906 at 10.25 p.m. Birth-chart :- Sagittarius ascendant; Capricorn-the Moon; Aquarius-Saturn and Ketu (3rd); Pisces - Sun, Mercury and Venus, Aries-Mars; Taurus-Jupiter; Leo-Rahu.



He was hanged to death. Conjunction of Saturn and Ketu was found in the 3rd and Rahu in the 9th. Mars is afflicted by Saturn, Rahu and Ketu in the 5th house. All these evil planetary positions made him a violent criminal.

The most violent planetary affliction is the conjunction of the Moon and Ketu in the 3rd and in Mars' or Saturn's signs. This affliction was found in a number of criminal's horoscopes.

Saturn and Ketu are regarded as violent malefics. If the 6th or 8th lords are posited in the 3rd and in a violent sign, it causes death by hanging. Conjunction of Saturn and Ketu in the 3rd and in Leo causes death by hanging or decapitation as in the cases of Saheed Khudiram Bose, Saheed Bhagat Singh and Hamanta Kumar Basu.

Chapter 07

Profession and Bhrigu Nadi Technique

In the Bhrigu Nadi Technique, Saturn is the planet which tells about the profession. Saturn is the planet of *Karma* and owns the law of deeds. Saturn delivers the result of *Karma* on all individuals according to what the native is due from the work he has done and thus, Saturn is the deliverer of *Karma*. Saturn, therefore, has no intention of harming anybody and is clean hearted, remain stoic and shapeless. Lord Shiva, representing destruction and Saturn is the embodiment of Lord Shiva. Saturn is free from desires. Saturn is executive body of delivering *karma* according to good/bad deeds committed by each native.

Saturn in conjunction with Mars represents the ego and the actions are directed accordingly. Saturn in conjunction with Ketu and with other favourable aspects directs the action of a man towards renunciation.

While understanding the actions which a person would perform we have to understand the interplay of Saturn with other planets like Jupiter (representing *the Sanchit Karmas* – Good & bad. I have already explained that Saturn will deliver the good and bad effect of the *Sanchit Karma* which can be understood by the power of Jupiter in a native's horoscope where we should also consider the placement of Jupiter and the relationship of Jupiter with other planets through the *Nakshatras*), Sun (represents the energy and status), Moon (representing the mind), Venus (represents Luxury, refined oil and any other thing which is refined and made beautiful. This needs to be studied with respect to Venus's placement in the house, sign and aspect), Mercury (represents intellect and the accument to trade by speaking/striking deals and the use of intellect). Rahu and Ketu are important planets where Rahu is important

for material prosperity while Ketu gives an attitude towards renunciation or hardships which instill the mind towards the same. Life, therefore, is governed by Jupiter and Saturn delivers the results of the *Sanchit Karmas* through the interplay of planets like Sun, Moon, Venus, Mercury, Rahu and Ketu.

Saturn (whether good karma or bad karma, karma is karma) and let us discuss the results of combination of Saturn with other planets.

When Saturn is –

1) With Sun & Sun in good position then it is called "Raja Karma",

2) With Moon – indicating moving, travelling aspects etc.

3) With Mars (Powers, Shakti, Yantra), Yantra Karma.

4) With Mercury (Intelligence and Commerce) Karma in such aspects,

5) With Jupiter – Guru Karma

6) With Venus (Wealth/Luck) such aspects of Karma

7) With Dragon Head – Rahu Karma (rituals).

8) With Dragon – Tail Moksha Karma. Karma of liberation.

While predicting results to the Bhrigu technique one has to necessarily see the position of Saturn in a native's house. To explain it, when Saturn is in conjunction with Ketu or Ketu is in the house next to Saturn, or Ketu is ahead of Saturn and there are no planets between Saturn and Ketu, it should be taken that even if the native is born in the house of a billionaire he will struggle to get a foot for himself and the settlement in profession will only come after the age of 28 and natives only in the early 30s that the native will settle. He will have to work very hard and whatever may be the environment he will find a large number of impediments coming in the early stage.

Similarly, if Saturn has Mars opposite to it or Saturn is in conjunction with Mars, Mars being ahead of Saturn in terms of degrees when in conjunction, the concerned person despite positioning of high amount of energy will have success after delays and frustrations. On the other hand, Saturn exalted with Venus conjunct will place the native in a comfortable situation. The planets like Mars, Moon, Mercury, Venus

analysed with the natal Saturn help us in predicting the nature of job which a person would do.

For example, Saturn exalted would be Saturn in the house of Venus. Venus represents finer things of life and luxuries. If in the house next to Saturn is Venus it will be a lucky horoscope where the depositor is in the second and next to an exalted Saturn. However, if the depositor of Saturn i.e. Venus in this case is in the 12th, the same Saturn will not give good results and even if the native is able to achieve, it will not give happiness. Thus, we have to first see the placement of depositor of Saturn and if it is in the 6, 8 and 12 from its own house, it shall not give good results. The results will be fatal and negative when the depositor of the Saturn is in the 8th but in the case of 6th and 12th, it would give results after delays and frustrations. Please remember that we have to see the potential of Jupiter by predicting the impact of Saturn as explained above.

Thus., the dispositor of natal Saturn gives an idea of how the destiny would be for a native in terms of his profession. Therefore, while analyzing profession as per Bhrigu technique one has to see the placement of Saturn and the depositor of Saturn, if Saturn is placed in a inimical sign and the depositor is in the 8th house one can easily predict that the native will have to face frustration with respect to his profession, whatever may the Yogas existing in the horoscope.

The native will get good results if the depositor of Saturn is placed in the 5th, 9th and the 11th house. The 11th House is the most auspicious as it also signifies gain. The 3rd, 7th and the 2nd House placement of the depositor will give above average results with respect to profession but not as good as when they are placed in the 5th, 9th and the 11th. Once we have seen the placement of Saturn in its sign and its dispositor one should then look into the planets which are behind Saturn i.e. in the house adjoining Saturn or the planets in the 2nd and 12th to Saturn. The planets which are aspecting Saturn, the planets which are 5th, 9th and 11th to Saturn, the planets which are 6th and 8th to Saturn. The planets in conjunction to Saturn read along with the planets in 2nd and 12th to Saturn will give a fairly good idea of the kind of profession which a person would do. For example, if Saturn is in the house of Mars, it will signify that the concerned person would deal with machinery or activities which are aligned to Mars. If Saturn happens to be in Scorpio and its

depositor Mars is in Cancer i.e. the debilitation sign but 9th from its placement, it will show that a person would become fortune which is signified by its 9th placement but debilitated Mars will have its impact in terms of a large number of failures before the individual will get success.

Placement of Sun, Moon or Mercury in the 8th from Saturn would signify that he would not be successful in matters related to Sun (government job), Moon (dealing with liquids) and Mercury (dealing with paper or brokerage). I am giving this example to explain as to how planets placed in the 8th house from Saturn will not be effective in their *kartatwas*.

However, while analyzing one should not be taking into account only planets which are 8th to Saturn but also other planets which are favourably disposed. A strong Jupiter placed in 11th from Saturn is a blessing. Similarly, Venus placed 11th to Saturn is an excellent thing to have. So, while analyzing the strength with respect to profession in terms of native's horoscope one should also the planets which are placed 11th from Saturn and then make a judgment holistically.

In the Bhrigu Nadi Technique, while analyzing profession the house where Saturn is placed should be taken as the ascendant for determining the career path of the native. Saturn stays in a house for a period of 30 months.

What we need to do that after taking Saturn as the ascendant and as explained above, we first need to understand the intrinsic strength of Saturn as explained above. The next thing is to rotate Saturn in the subsequent houses where roughly it has a period of two and a half years in each house. While rotating Saturn in each house for a period of two and a half years and analyzing the aspects in each rotated house, one can predict for a period of 30 months as to what is in store for the native but not to lose sight of the basic Saturn taken as ascendant and that depicts roughly the first 30 months depending upon the degrees of the basic foundation with respect to career.

After 30 months, Saturn moves to the next house and for the next 30 months the basic strength has to be analysed in the same way. Example; if you are born with the Saturn in Scorpio than the first 30 months would depend on Saturn's strength in Scorpio aspects etc. as explained above, and the next 30 months would be Saturn rotated in Sagittarius and its strength/aspects which it gets when it is in Sagittarius.

Thereafter, as explained, the 30 months with respect to profession can be analysed by rotating Saturn in the 12 houses and analyzing in terms of the sign, aspect, planets in 2nd and 12 to it and the depositor. For more accurate predictions, one needs to see the Saturn as it moves in each degree the *Nakshatras* through which it passes and its impact on the current transiting position of the planets which have to be super imposed on the natal horoscope which would change as Saturn is rotated. This is not complexed but I would like to end this chapter here and would like the Readers to analyse profession by taking Saturn as the ascendant and the theory of rotation as explained above. I would be delighted to discuss and answer queries of those who want to get into the details of this aspect. (Please also see the below Chapter on Nakshatras and Professions)

Nakshatras and Professions

Various Nakshatras signify different professions. These were not discussed earlier so as not to confuse the readers. The effect of Nakshatras is definite and important and their impact should always be studied. While determining the profession most suited to a native remember the following points:

(1) See the professions signified by the native's Janma Nakshatra.

(2) See in which Nakshatra the tenth lord is placed.

(3) See the Nakshatra in which the Bhava Madhya of the 10th house falls.

The above studied along with rules already discussed earlier show the type of profession a native is likely to take.

Various professions signified by different Nakshatras are as flows:

(1) **Ashwini**: Doctors, service in factory, police, military, Surgery, Jails, Machinery, Trading in Wool, Ghee, Rice, Iron, Steel, Horse dealers etc.

(2) **Bharani**: Entertainment Industry, Chemists, Tobacco, Music, Silk, Automobiles, Fertiliser industry, Veterinary Doctors, Revenue and finance department, agriculturist, Civil Engineers, trading in chillies, Medicine, Facial creams, oils etc.

(3) **Krittika**: Gains from landed property, share brokers, speculators, military, police, defense equipment, Jewellery, artists, revenue officers, traders in Rubies, Sesame, Oil seeds, Barley, Dry Fruits etc.

(4) **Rohini**: Hoteliers, Restaurants, Bakeries, Automobiles, Petrol, Milk, Dairy Farms, Scents, Perfumes, Sugar, Sugarcane, Colours, Dyes, Traders in Bananas, Citrus Fruits, Silver, Pearls, Garments, Food grains etc.

(5) **Mrigasira:** Mechanical Engineers, Electrical Goods, Surgeons, Telegraph, Press, Defense, Brokers Trading in Aquatic products, Flowers, ivory products, Hunting equipment & Weapons etc.

(6) **Ardra**: Marketing professionals, salesmen, pilots transport & communication industry, explorers, journalists, finance brokers, traders in sandal, salt, oils, furnaces, cooking wares etc.

(7) **Punarvasu**: Physicians, priests, statisticians, Astrologers, Teachers, Bankers, Sailors, Midwife, Judge, Traders in Gold and Silver, Silk and cotton, Grains and Juices etc.

(8) **Pushya**: Petroleum products, Chemicals, Coal, Landed property, excavations, traders in oil, underground products, Chemicals, Gold, Turmeric, Asafetida, Silver, ghee, Rice Salt, Butter, Banana, Cane and Fruit Juices etc.

(9) **Ashlesha**: Salesmen, Managing Directors, Agents, Writers, Journalists, Nurses, Paints, Auditors, Traders in silver, Mercury, Emerald, Sugar Candy, Green and Juicy Vegetables, Grass and Water Animals.

(10) **Magha**: Chemical and drug industry, Lawyers, imitation jewellery, Government Service, Doctors, Surgeons, Traders in Grains, Jaggery, Ghee, Edible Oil, Electrical appliances, Electronics etc.

(11) **Poorva Phalguni**: Government Service, Civil servants, transport industry, Radio, Music, Wireless, Automobile, Animal husbandry, professors, traders in wood, silk, clothes, grains, diamonds, silver, gold, watery pearls etc.

(12) **Uttara phalguni**: Astrologers, Tantriks, astronomers, Mathematicians, Employees in state health department, newspapers, diplomats, telephone companies, traders in rubies, garlic, rock salt, sunflower, optical medicines, spectacles, lentils etc.

(13) **Hasta:** Tantriks, Scholars, Salesmen, commerce, Communication, Post, Ink and paints, artists, ambassador, messenger, shipping industry, traders in camphor, . Scent, perfumes, sandal, silver, rubber gloves etc.

(14) **Chitra:** Lawyers, Judges, middlemen, agents, surgeons, philosopher, scent and perfume manufacturers, priests, garments, jewellery, traders in gold ornaments, precious and semi-precious metals, auto accessories, vehicles, films, textiles etc.

(15) **Swati:** Transport industry, pilots, air-hostesses, fancy goods, engineers, servants, leather items, cooks, opera, dramatists, traders in drugs, wines, chilies, betel nuts, asafetida, mustard, cosmetics, anesthesia etc.

(16) **Vishaka**: Travelling salesmen, representatives, exporters, consultants, airtravel, shipping, hileliers, brokers, bankers, auditors, marketing and advertisement, publicity, minting, traders in greengram, black gram, cotton, wheat, sweets, gold, silk, velvet, books, stationery, processed food etc.

(17) **Anuradha**: Mining engineers, criminal lawyers, plumbers, dentists, jailors, guards, watchman, dealers in Coal, Minerals, Brothels, leather trade, skins, hides, woolen articles, Traders in Rice, Grams, Coconuts, dates, groundnuts, chemicals, etc.

(18) **Jyeshtha**: Intellectuals, Philosophers, Advocates, Judges, Politicians, Orators, Physicians, Horse Racing, Jockeys, Traders in Silver, Mercury, Camphor, inflammable Oils, Chemicals, Asafetida, Emeralds etc.

(19) **Moola**: Doctors, Surgeons, Automobile Engineers, Insurance Agents, Publishers, Military men, secret agents, Jailors, Traders in gold, Silver, Cotton, Jaggery, Wheat, Turmeric, carrots etc.

(20) **Poorva Shadda**: Judges, Lawyers, Astrologers, Tantriks, Transport Industry, Music, Foreign exchange Dealers, traders in Sandal, Gold, Diamonds, rose water, perfume, ice, ghee etc.

(21) **Uttarashadda**: Agents, representatives, Scientists, Thinkers, Philosophers, Archeology, Translators, Woollen Garments, Revenue Collectors, Traders in Lamps, Bulbs, Furnaces, Petrochemicals, Electrical, electronics, rubies, Weapons, Gold, Idols of deities etc.

(22) **Shravana:** Mining products, chemicals, oil, coal, excavations, explorers, plumbers, agriculturists, fishermen, traders in silver, curds, buttermilk, milk, holy-water, betel nuts, chemicals, liquid medicines, pepper, cast iron, lead etc.

(23) **Dhanishta**: Mining engineers, defense officials, secret service, detectives, insurance agents, police officials, surgeons, jailors, dealers in iron, gold, wheat, mills, safe, vaults, tanks, machines etc.

(24) **Shatbisha**: Astrologers, translator, Authors, Finance Professionals, Travellers, Intellectuals, Occultists, Doctors, Stock Borkers, Traders in petrol, . Silver, Lead, Iron and Steel, Narcotics, Drugs, Atom Bombs, electronics, Explosives, Modern Gadgets etc.

(25) **Poorva Bhadra:** Statisticians, Medicine, Share Brokers, Research Workers, Planning and Administrative Department, Foreign Exchange Dealers, astrologers, Hoteliers, Priests, Saints, Traders in Gold, Medicines, Sweets, Ghee, Coins, Jewellery, Wines etc.

(26) **Uttara Bhadra**: Police Officials, Jailors, Politicians, Engineers, Exporters and Importers, Slaves, Labour Class, Insurance Agents, Wrestlers, Store Keepers, Dealers in drugs, Wines, Tobacco, Stones, Boots, Leather Jaggery etc.

(27) **Revati:** Journalists, Editors, Publishers, Film Actors, civil Engineers, Sharebrokers, Advertising agencies, Teachers, Mathematicians, Auditors, Currency Notes, Finance Professionals, Bankers, Traders in Coconuts, Betelnuts, Silver, Medicines, Films, Books etc.

Fixing Profession Through Numerology

In these days of keen competition and competitive examinations for jobs, the most common worrying problem is to fix the prospective profession of an individual. More so because the subjects of study in the college may not be directly or indirectly connected with profession.

For example, an engineering graduate or a medical graduate may become an I.A.S., which is purely an administrative job.

Numerology plays an important role in predicting accurately the profession of an individual from his time and date of birth. Numerology does not suffer unlike astrology from Ayanamsa controversy. Besides predictions can be given based on Numerology without reference to an almanac or Ephemeris.

Numerology deals with the science of interpreting the ethereal vibrations obtained in the universe from time to time and day to day. There are nine kinds of ethereal vibrations which are identified in terms of numbers. These ethereal vibrations in turn are mixed up between themselves due to their inter-play. No vibration can be obtained in its pure form. All these culminative effects of inter-play of vibrations are studied applying the numbers as the media. Each number has its own significance and influence. These numbers have mutual agreement, and neutrality and also sphere of influence. 1, 3, 5 & 7 are harmonic numbers, 2, 4 & 8 are harmonic between themselves and 3, 6 & 9 are other harmonic numbers. No. 3 has a harmonic vibration with 1, 5, 7, 6 and 9, where as 6, 3, 9 are neutral to all other numbers. No. 1 is neutral to 2, 4, 8, 6 & 9. 3, 5 & 7 are inimical to 6 & 9, 2, 4, & 8 extend their friendly hand whether it is acceptable to them or not.

Coming to the spheres of influence 3, 6 & 9 are intellectual numbers 2, 5 & 8 are emotional numbers and 1, 4 & 7 are material numbers. The destiny number and directional number mutually produce vibrations which play an important role throughout the life. It is the result of their vibrations that is the first pointer to the profession and also the trend in which the life tends to be. If these two numbers are harmonic it indicates a most harmonic and happy life. If they are discordant, life of struggle, conflict, failure and such can be foreseen.

Generally the profession indicated for the Destiny number or Directional number whichever is powerful should be taken for granted.

If the Destiny number is weaker than the Directional number, then it is the profession pertaining to Directional number with an indirect bearing to the Destiny number should be predicted. For example, the Destiny number is 1 and the Directional number is 5. No. 5 is more powerful and dominant than No. 1. No. 5 indicates engineering, physics, journalism, defence services and stage and screen acting. In other words, No. 5 is indicative of matters relating to emotional aspects, sex appeal and brawn. No. 1 indicates authority, power, position and teaching. The culmination of the association of No. 1 & 5 as destiny and directional numbers makes the person a Professor of Physics, engineering or defence sciences with a streak of journalism in him.

Suppose the Destiny number is 2 and Directional number is 4 or vice versa No. 2 can make the person doctor, chemist, biologist, etc. with a travelling job. While No. 4 gives a profession dealing with money and money matters. No. 4 being dominant over NO. 2 profession more pertaining to No. 4 coupled with that of No. 2 has to be predicted which will be that the person can be a Medical Representative, Salesman or a Health Officer or an Accountant in one of these establishments with the possibility of frequent transfers. When the Destiny Number is 2 or 8 and the Directional number 3, it should be predicted that the person will be perverted genius reaching only the first rung of ladder in the teaching profession pertaining to subjects indicated for 2 or 8. This is because 2 & 8 are emotional numbers and No. 3 is an intellectual number inimical to 2 or 8. When the Destiny number and Directional number are 1, 6 or 7 which do not have specific courses of study or jobs indicated, it becomes a little bit brain rocking to arrive at the profession. Of course if No. 6 is present we can straightaway come to the conclusion that the person will take to government service; but to which department is the question to be answered. In that case we have to look for the next dominant number in the date of birth. The year number in the date of birth should give the clue; but if the Year number also falls in the category of 1, 6 & 7 then we have to consider the Month number. If that also is in the same category of vagueness, we should take the Date number into consideration. If that also fails to guide us then we have to take into consideration the Day number. When the influence of 1, 6 or 7 are predominant we can take it for granted that the person will be in a sort of general department rather than a particular technical department. The dominance of 2 and 8

certainly indicate a fluid occupation. No. 9 also gives travelling occupation to some extent.

So far we have considered the profession with reference to the nature of job. But we have to decide the profession qualitatively and quantitatively. In other words the level or height to which the native can raise in that particular profession has to be predicted. When we say Medical department it can be a compounder, a Civil Assistant Surgeon, Health Inspector, Health Officer or a Director. When we say engineering department it can be a Mason, Engineer, Supervisor or a Chief Engineer. In the Law profession it could be a pleader, clerk to a High Court judge. This we have to fathom taking into consideration the wheels of fate. If the intellectual wheel is powerfully supported by a good material wheel minus adverse material number than it can be safely predicted that the person will be high officer in the department concerned. For example; 1940, 12.5, 8.45 AM, Thursday. The Destiny number and Directional number both are No. 4 Year No. 5, Month No. 2; Date No. 5 and Day No. 5. Zero is Super intellectual wheel which has fully compensated absence of 3 and 6. In the emotional wheel 2 and 5 are present and in the material wheel there are two Nos. 1 and No. 4. Since the material wheel is very promising (absence of No. 7 which is inimical to No. 4) is a good sign. The emotional wheel also is not afflicted. Thus high position by virtue of intellectual abilities and passing a high competitive examination carrying a very lucrative salary has to be predicted. The associative vibration of 1, 2 indicates wide travelling or a job involving frequent transfers also is indicated.

In this aspect of deciding the profession of an individual when he gets elevation in his position and troubles in his job, we have to go to the orbital numbers ruling at different times of life. It is only a brief exposition of subject based on Predictive Numerology.

Chapter 08

Some Important Yogas

Maha Yogas

Astrology is a harmonious blend of science and art. This is a unique method of interpretation of the correlation of planetary influences. This implies that there is a constantly moving relationship between the objects of the universe such as the Sun, the Moon and the planets and the small moving objects as the human beings, animals and the like. Whatever is born or done at a given moment of time adopts the qualities of that particular moment. In as much as a man identifies himself with the physical-self and the physical world around him, so he is indissolubly part of it and subject to the changing pattern as formed by the planets in their orbits. Only by the recognition of that which he senses as greater than himself he can attune himself to what is beyond the terrestrial pattern.

The entire basis of astrology rests on the premise that the pattern of a person correlates with the planetary pattern at his birth moment. The planetary pattern at his birth moment. The pattern will at times exteriorise as "events". The accuracy of these which can be checked up in earlier life gives the astrologer the belief that tendencies deduced from calculation of future deeds may be expected to evaluate as certain types of happenings in later life. When the astrologer applies a great deal of common sense he rises above the evidence of his limited senses.

YOGAS, in astrological parlance, are specified commutations or combinations of planets in the different houses of the chart, i.e. certain positions of planets relative to each other or one another or to the ascendant or to the Moon. These constitute the special features and these play vital roles in the evaluation of horoscopes. Yogas are capable of changing the entire complexion of the chart. This general term Yoga,

applies to either one of good augury or of bad. They confer auspicious results and lift one to dizzy heights or cause evil in experiencing untold miseries. In popular language the benefic one is called a Yoga and the malefic one is known as Arishta. Some Arishta Yogas are so bad that they annul even strong Raja Yogas. Thus the result of an apparently promising chart may invariably fail the native. Yogas formed from or in relation to the ascendant give results usually from one's childhood while those formed from or in relation to the moon sign fructify after a described age of years and the degree of manifestation will depend upon the merits and demerits of the acts and deeds of the native. It should be kept in view that none of these Yogas will ever become operative to the exclusion of any of the other Yogas present in the horoscope. It is, nevertheless, quite possible to distinguish one Yoga from the other.

Yogas become fruitful when the planets are powerful both in the Rasi chart and in the Navamsa chart. Hence the axiom "*Grahanam amsakamabalam*".

Yogas which are known as quasi permanent indications in a horoscope tend to show the degree of good luck or adversity a person is likely to experience during his life time.

All Yogas are combinations of planets but all combinations of planets do not constitute Yogas. They may be Arishtas as well. There are many types of benefic Yogas like Dhana Yogas, Raja Yogas and Gnana Yogas. Malefic Yogas mean and include Agnana Yogas. Maaraka Yogas, Dur Yogas, Ava Yogas and the like. In general Yogas which are benefic or malefic govern health, personality, success and happiness in life, financial affluence, high education, psyche, physique, family life, friends and relations, one's conduct, pleasures, enjoyment of life and fortune and the like.

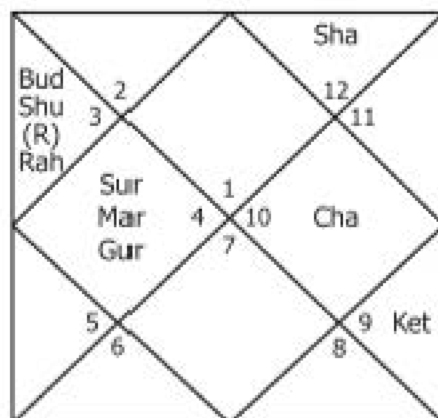
Yoga is a word difficult to define precisely in English language. According to dictionary, the term Yoga means conjunction, joining, unity, unison, combination, junction etc. The word Yoga in the general term is derived from the term Samyoga which literally means a conjunction or chance. But, in astrology, Yogas are formed in several ways due to interplanetary relationship of planets or placement of planets. According to Vaidyanatha Deekshit the established relationship between planets

are 1. conjunction; 2. exchange of house; 3. mutual or special aspect; 4. prestigious position; and, 5. strength of some special kind.

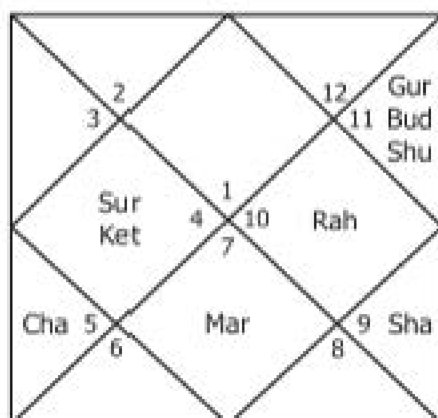
Planets are divided into three groups viz. Benefics, Neutrals and Malefics depending on their rulership of certain houses in any horoscope. According to sage Parasara there are benefics, malefics and neutrals for every ascendant or sign but according to Vasishta, Ganpati Muni etc.; there are *Ati subhas* (highly beneficial ones), *Subhas* (benefic) *Paapas* (malefics) and *Ati papas* (most dangerous malefics). *Vishama grahas* of mischievous planets is another category defined by some ancient writers. There are places of elevation and fall for all the planets. Planets which cause Yogas give full, proportionate or minimal results depending upon these factors. Maha Yogas are: Pancha Maha Purusha Yogas viz. Hamsa, Maalavya, Bhadra, Ruchaka and Sasa, Sthira Lakshmi Yoga, Chatussara Yoga, Parijata Yoga, Adhi Yoga, Pushkalaa Yoga, Siva Yoga, Vishnu Yoga, Saarva bhowma Yoga, Chakravarti Yoga, Utkrishta Raja Yoga, Maha Bhagya Yoga, Sree Yoga, Kalaanidhi Yoga, Aiswarya Yoga, Ayanta Dhyanalabha Yoga, Shubhra Yoga, Gajakesari Yoga, Raja Yoga and others. There are in all 3016 Yogas in vogue including Nabhasa Yogas, Aukrui Yogas, Ashubha Yogas, Duryogas and Ava Yogas.

Adhi Yoga

When I had just passed my B.A. honours examination my father took me with him to an astrologer, familiarly known as Singapore Jotishar. He was a real Tejaswi, in the traditional way putting on kumkum mark on his forehead but he used to chew paan and tobacco frequently. My father showed him my horoscope, given below, and asked him will he come up and shine well in life ?" He gazed at the horoscope, just for five minutes, and replied "What ?" This is a good horoscope with chandraadhi Yoga which is a Raja Yoga and which is unpolluted. Budha, Guru and Shukra are in the 6th and the 7th houses from the Moon and they are not combust. They are not spoiled by malefic planets especially they are not eclipsed by Rahu or Ketu. He is sure to come up very well and reach very high positions in life." The chart is as follows :



Sha	Lag		Bud Shu (R) Rah
	Rasi Chart		Sur Mar Gur
Cha			
Ket			



	Lag		
Gur Bud Shu	**Rasi Chart**		Sur Ket
Rah			Cha
Sha		Mar	

Mark Mercury in the 6th house from the Moon. Guru is in the 7th house from the full Moon and Venus is retrograde in the 6th house from the Moon. Later, only I studied law, after M.A. degree and I passed B. L.

When I studied law, at the instance of my maternal grandfather who had financed me for this course for enlistment as an advocate. I consulted Sr. Kavassery Subrahmania Sastrigni who used to practice astrology from the small frontal room in a house in Lingichetty street, Madras while his family was in his native place near Palghat. He also predicted a high position quoting Brihat Jatakam sloka as follows :

Soumyaih Smarrari Nidhaneshwadhi
Yoga Indo
Stasmeemschamoopa sachiva kahitipa
Bala Janma
Sampatta soukhya vibhavaa Hata
Satravascha
Deerghaayusho Vigat a roga Bhayaascha
Jeetaah.

Neither the Singapore Jotishar nor Sri K. Subrahmania Sastrigal referred to or relied on the 9th and the 10th houses and the strength of the lord of the 10th house. As I had picked up some knowledge of astrology, by that time. I asked the Sastrigal how he could predict high position in life for me when Saturn, the lord of the 10th house, was relegated to the 12th (hidden) house. He replied since Saturn was in Meena (Pisces) it had the good aspect of exalted Jupiter, the 9th lord. But he explained that, apart, Adhi Yoga is a very important Yoga and it has alone capable of conferring very high position.

According to Brihat Jataka, Adhi Yoga is a Raja Yoga especially when it is caused by the Moon who was powerful and who was aspected by exalted Jupiter. This was also the view of Kalyana Varma of Saravali concurring with the views expressed by Varaha Mihira. Adhi Yoga gives the native long life, health, freedom from ailments or disability, power to overcome cruel enemies and to be a king or a Senadhipati or a Mantri of Nyayadheesh. The exalted placement of Jupiter always magnifies Adhi Yoga. Adhi Yoga can also be formed in relation to the ascendant.

The principle is that all the four benefics namely full Moon, Mercury, Venus and Jupiter are or should be involved in the formation of Adhi Yoga to make the Yoga fully effective and powerful. But if the Moon is weak and or is not well placed then the effect to Adhi Yoga will not be so benefic as it should otherwise be. Another classical text defines Adhi Yoga in a slightly different way in which it says that Adhi Yoga becomes useless if Chandra is placed in the 6th the 8th or the 12th house from the ascendant in spite of Budha, Guru and Shukra being in the 6th the 7th or the 8th from the ascendant. This is perhaps Yoga Bhanga or cancellation of the benefic power of Yogas. The effect of Adhi Yoga will be totally diluted.

Mahadeva, in Jataka Tatwa, says that benefic Mercury, Venus and Jupiter should all be necessarily in the 6^{th}, the 7^{th} or the 8^{th} from the Moon for a native to become a Senadhipathi, Mantri or King's Counsel. Further, the strength of the Yoga will depend upon the strength of all the planets. Kumaara Swamiyam, a Tamil work, says that Guru or Jupiter must not be in the 8^{th} house from the Moon but preferably it should be in the 7^{th} house from the Moon for the formation of an effective and beneficial Adhi Yoga.

Another important point is that all the three benefics namely Mercury, Venus and Jupiter together in the 6^{th} or the 7^{th} house also cause Adhi Yoga in which event they better stay in friendly houses alone.

A question arises whether Adhi Yoga is constituted when only 2 out of 3 benefic planets are in the 6^{th}, the 7^{th} or the 8^{th} houses from the Moon or the ascendant. The fact remains that for constituting a strong, beneficial and useful Adhi Yoga all the three benefics must be there in the 6^{th}, the 7^{th} or the 8^{th} houses from the Moon or the ascendant.

I know some Kerala astrologers and even others who overlook Adhi Yoga or ignore it. This is not correct. Adhi Yoga is one of the best Yogas and it raises a man from very ordinary circumstances to dizzling heights. But it is one of the most difficult Yogas to be easily interpreted; and unless the astrologer possesses expertise thorough knowledge and Vak siddhi he will prove a failure in interpreting Yogas. Intutive ability and capacity to assess the planets properly are both a must to evaluate the strength of Adhi Yoga from its correct perspective.

Mahayogas – II Bhadra (Maha Purusha) Yoga

The Yoga is caused by Budha occupying his own or exaltation sign which are quadrants (Kendra) from lagna. It is note-worthy that the signs owned by Budha (Mercury) are placed next to those of the Sun and the Moon – two luminaries. This shows the intimate contact of Mercury with the two princely planets. This Yoga manifests on only those who are born in Common/Dwiswabhava rasis or signs. Of all the seven planets, Budha alone gets exalted in his own sign. He belongs to Prithvi tatwa (Earth-element) and his exaltation place, Kanya (Virgo)

too belongs to this group. He represents "speech" of Kala purusha (the time personified).

This Maha Purusha Yoga manifests only to those born in Mithuna, Kanya, Dhanur and Meena. For Dhanur lagna, Budha in the 7th house becomes a first rate baadhaka even though he confers Maha Purusha Yoga. Similarly Budha becomes a first rate Baadhaka while occupying Virgo (Kanya), its own house. He sometimes becomes a Maraka or a death-inflicting planet, for these two ascendants.

The term Budha means one who is intelligent. The word is derived from the root, "Budha" - to understand. The planet governs intelligence as his name implies. Any type of education - be it scientific or philosophical - must necessarily have and enjoy the full support from this planet. A man who is quick-witted or who is of erratic behaviour is said to be Mercurian in character.

Sharpness of intellect is bestowed by strongly placed Mercury. A dull-witted person is governed by a badly placed or weak Budha.

Mercury indicates one's temperament, intelligence, presence of mind and argumentative nature. The superiority of human beings over all other living beings is attributable to the force of the intellect generated or governed by Budha. Moon governs one's mind. Intellect is the product of one's active mind and its powers. Budha is known as the son of the moon. Budha is also fond of fun. He influences mainly brain and nerves and endows fertility of thinking power and thought, eloquence of speech, sensible arguments and intelligent conversation. But Budha makes the native somewhat reserved.

Strong Budha in a horoscope makes a native capable of learning many subjects. Such native can judge people at a glance and assess correctly the moods of people, the depth of truth and the ability of one's mental pursuits. Those who have weak Mercury think pervertedly.

Budha invariably learns towards the nature of the planet with whom he is related by conjunction or aspect. Therefore, the effect of Budha as a rule gets modified *mutates-mutandis*. He is responsible for speech, governs bile and wind and makes one rational. Tongue, nose, bronchitis, bowels, skin, nerves and mental stability complaints are all governed by Budha.

Results of Bhadra (Maha Purusha) Yoga

In general, the results said to be conferred by this Maha Purusha Yoga are as follows :-

The native will have a prominent chest, looks like a lion and walks like an elephant. His hands will be long and he is generally of very good morale and conduct. He possesses lovely feet. He is passionate and a Satwika. His nose will be prominent, hair black and his ability to handle situations will be superb. He is loved by his own people and he shares his happiness with friends. He will enjoy a happy married life and conjugal bliss and will be blessed with faithful children. He will be commanding influence if he takes the profession or service in the area of Madhya Pradesh and generally lives a full term. He will be neat and clean. He will be praised and respected by learned people and he becomes very rich, shrewd and a leader. He will be impressive in his speech and he will mobilize the minds of the public easily.

The native born with Bhadrayoga will become charitable and independent in views and he will be liked by females. His face resembles that of a tiger. His way of walking and its style are as dignified as that of an elephant.

All the three humours viz; Vaata, Pitta and Sleshma will be predominant in his system. He will be an expert in expounding the sacred scriptures. He will be courageous and will be devoted to Brahmins, saints, preceptors mentors and God. He will be of somewhat dark complexion, skilled in fine arts, will be longlived and will be intent on doing his own business.

FOR MITHUNA LAGNA: The Yoga is formed when Budha occupies the lagna or the 4^{th} house Kanya, his place of exaltation. The lagna being a windy (tatwa) Rasi and Budha being an earthy planet, the placement is not good. No doubt he gets high Dig Bala but he is not at his best. Kanya is the sign of his exaltation and belongs to Prithvi Tatwa. When Budha is in the 4^{th} Bhava he confers wisdom. The native born in Mithuna lagna with Budha in Kanya will be proficient in Vedanta and mathematics. The conjunction of Budha with Sani in Kanya is good for Mithun Rasi as it would be the conjunction of the lords of Kendra and Kona. But some books discount such conjunction as Sani is essentially the eighth lord first and then the ninth lord. Such people will be full of

confidence fond of daring deeds, tactful, clever, alert, foresighted and much interested in material comforts. There will be high degree of selfishness as well. The native will be tactful, well educated, smart and intelligent. He will be a good orator commanding respect. While in Mithuna Budha confers education, riches, Tapasya, sweet speech, good personality, devotion to Swadharma and a bit of vain glory. Budha represents Vignana or Science and literary talents.

FOR KANYA LAGNA: Budha confers Yoga by occupying the ascendant or the 10^{th} house. When the Yoga is formed in the ascendant it makes the native righteous in conduct, free from fear and, adhering to Dharma or one's own religious ordinance. Such native become writers or poets. They respect friends and they are of charitable disposition and good oratory abilities. Budha in 10^{th} house assures success in life, makes one intelligent and confers all material comforts. Such people are respected for their charitable disposition.

FOR DHANU LAGNA: Budha confers Bhadra Yoga while in the 7^{th} or in the 10^{th} sign. While in the 7^{th} house Mercury no doubt confers reputation, respect, nobleness, cheerful disposition, righteous conduct ministership, riches and learning in Vedic lore but he spoils the significance of the 7^{th} house to some extent. Budha in Kanya makes people born in Sagittarius enjoy the benefits of Poorva Punya. Such people command good respect and reasonably good wealth. They get good success in all attempts and they are diplomatic and tactful.

FOR MEENA LAGNA: Budha in the 4^{th} or the 7^{th} house confers this Yoga. Such natives are successful in life and they respect religion and ancient customs and traditions. They are devoted to God and preceptors. But they often prove obstinate and selfish. They possess good personality and they make friends of all very soon. They also enjoy all comforts and protection from parents.

Budha in the 7^{th} house generally confers high efficiency in fine arts. But people born in Pisces ascendant with Mercury in the 7^{th} house do not shine well. They become avaricious, jealous and disappointed in love affairs.

These are but a few indications of Bhadra Yoga.

Validity of Raja Yogas

Ancient astrology gives distinctly formulated theories to assess the strength of planets in terms of Amsa value, Navamsa position and Vargottama virtue. These elements cannot be separated and ignored, because the prediction and assessment cannot be reckoned only from the birth horoscope. Every horoscope is peculiar, and vivid in nature, and assessment can be made on the basis of Amsas, Navamsa, and Vargottama considerations, which imply correct data, specification and the intensity or capacity of both planets and the horoscope.

***Amsa* :** The basic fact is that all planets transit 30° to complete one sign or Rasi. All planets have been assigned certain degrees in which they attain deep exaltation position or uchcha, as well as debility or neecha. This is fundamental to ascertain planetary strengths and weaknesses. The following is the table giving amsas of planetary strength and weakness.

Planet	Amsa	Exaltation	Moolatrikona	Debilitation
The Sun	10°	Aries	Leo	Libra
Moon	3°	Taurus	Taurus	Scorpio
Mars	28°	Capricorn	Aries	Cancer
Mercury	15°	Virgo	Virgo	Pisces
Jupiter	5°	Cancer	Sagittarius	Capricorn
Venus	27°	Pisces	Libra	Virgo
Saturn	20°	Libra	Aquarius	Aries

The underlying meaning of Amsa theory is that all planets with their amsas when posited in *uchcha* (exaltation) and moolatrikona sign give full-fledged and best effects of the Bhava concerned, and when posited in *neecha* (debilitation) sign the planets with their respective amsas give worst effects in respect of the Bhava concerned.

When uchcha planet occupies a Kendra either from the ascendant or the Moon, the person is certain to reach a very high position. Only one planet of uchcha kind can give the best position. The priority of amsa of planets is very important to assess the strength and weakness of the planets. Planets in uchcha or moolatrikona may be called mighty planets.

Navamsa: The importance of Navamsa cannot be neglected in judging the strength of the planets. The theory of Navamsa is formulated by making nine divisions of 3°20' each out of 30 amsas of a Rasi. These nine divisions are allotted to the first nine Rasis and then Capricorn starts from Taurus; Aquarius and Pisces follow accordingly. In this method, planet's Rasi such as uchcha, neecha, friendly and inimical Rasi is reckoned from the amsas of the planets in the birth horoscope. The planets in uchcha, moolatrikona and own in Navamsa are considered as mighty planets, irrespective of planet's position in the birth horoscope. If a planet is in an inimical Rasi in the birth horoscope, it is considered mighty if it is posited in own or exalted Navamsa, and *vice versa*. When Rajayogakaraka planets are posited in their own or exaltation, they left the person to the top position in politics. Such mighty planets, if posited either in Kendra or trikona, give prominent position and status.

Vargottama: The theory of Vargottama is supreme and its virtues are enormous. As for Raja Yoga either the ascendant or the Moon must be Vargottama. Mostly all accomplished top politicians have either their ascendant or their Moon Vargottama. This is a great advantage. Vargottama planets wield supreme power, especially the lords of Kendra and trikona, if they are posited in either Kendra or trikona; this takes the person to the seat of power in the country. Vargottama ascendant, the Moon or the planets are to be given A-1 rank. The person who has such A-1 type planets can attain certainly A-1 position in politics. Ancient texts say that three or four benefics, aspecting Vargottama ascendant or the Moon, make such a native king, or now-a-days equal to king with privilege and power to rule the country.

Adhi Yoga: this is one of the A-1 kinds of Raja Yogas extolled by the astrological theorists. Adhi Yoga occurs when benefic planets are posited in the 6^{th}, the 7^{th} and the 8^{th} from the Moon. If one benefic planet is thus posited, it makes for a General (Senapati); two benefic planets produce Raja Mantri (Minister) and three make a King. This Yoga is rarely found even in the horoscopes of politicians. This Yoga confers health, wealth and destruction of enemy. Chandradhiyoga is considered as one of the best Yogas.

Karaka Yoga: This Yoga occurs when a planet posited in any of the Kendras either from the ascendant or the Moon is in uchcha, moolatrikona or own; such a planet is considered as a karaka. When the Moon is

posited in the 4th or the 10th from the ascendant, this Yoga does not materialize. The karaka planet along with Vargottama ascendant or the Moon gives Raja Yoga. Even if such a person is born not in a royal family, he becomes supreme, equal to king.

The Theory of Rashmi. Sages framed this theory to estimate Raja Yoga. To assess the strength of Raja Yoga, in terms of Grama (village), Nagar (city), district and the country, application of Rashmi principle helps determine the extent of area such a person can rule. The planet descends from its uchcha position by its Uchcha Rashmi, and the planet ascends from its neecha position to uchcha state. This kind of ascending and descending phenomena of planets have Rashmi element.

The Rashmi calculation is as follows : from the planets' longitude the debilitation points are to be deducted. It is to be deducted from 12 if the planet is posited more than six Rasis (180^0) away and if the planet is posited within six Rasis, the same amsas are to be retained. Further the amsas are to be made into Kalas (minutes) and divided by 1800; the remainder is the planet's Rashmis. From these Rashmis, 12 is to be deducted if the planet is posited in an inimical sign; for neecha sign and combust planets, 16 is to be deducted. But if Mercury and Venus are combust, no deduction is to be made. For retrograde planets Rashmis are to be doubled and for acceleration one-eighth is to be deduced :-

Rashmis	***Position***
25	Honourable King
30	Mighty King
32	Ruler of 500 gramas
33	Ruler of 1, 000 gramas
34	Ruler of 30, 000 gramas
35	Ruler of a district
36	Ruler of one lakh nagaras
41	Ruler of a country
41-43	Ruler of a continent

Let us see the validity of Rashmis. In Nehru's horoscope Mars is about 11°45' from which cannot be deducted Mars' neechamsa 28° and also from 12 because Mars in Virgo is within six signs. Nehru was

called the leader of Asia. Lala Bahadur Shastri, with Leo ascendant and Rajayogakarka Mars made him the ruler of a country. Mrs. Indira Gandhi with Cancer ascendant and Rajayogakarka Mars enabled her to rule the country.

As far as Vargottama is concerned, Mahatma Gandhi had Libra Vargottama ascendant with Jupiter, Venus and Saturn posited in their own Navamsa. So, Gandhiji became world famous. Nehru's Cancer Vargottama ascendant and the Moon gave a remarkable strength to the nativity. Lal Bahadur Shastri also had Vargottama Leo ascendant. Smt. Indira Gandhi has Cancer Vargottama ascendant, and the Moon in Taurus in Navamsa, Mars Vargottama, Mercury also Vargottama, Saturn in Libra in Navamsa. There is thus a great accession of strength to the planet, in justification of the truth of the astrological theories. In spite of trouble, opposition and burden Mrs. Gandhi has political craftsmanship and continues to rule the country.

The 9th house: Bhagyasthan is an important house to be considered because without Bhagya (fortune or luck) nothing is worthwhile. With the 9th house and its lord well placed and aspected, fortune comes to a person. The 9th house from the ascendant and the Moon is considered on the strength and position of its lord. According to the position of the lord of the 9th, Bhagya is assessed. If the 9th is aspected by benefics, or if benefics are posited in the 9th, that occasions Raja Yoga. If the Sun aspects Jupiter in the 9th, it produces king or minister. There are many such aspects which give Raja Yogas. Without a good position of the lord of the 9th Raja Yoga can not materialize. So, the lord of the 9th and this very house must be strong either because of aspect or position of the planets.

Power of Planets: The Sun and the Moon are king; Jupiter and Venus are ministers, Mercury is prince; Mars is Senapati (General) and Saturn is a Doota (messenger and proletariat). Of the seven planets, the Sun and the Moon are political and Rajayogakaraka planets, and their influence is superior to that of other planets. In natural strength, Mars is superior to Saturn, Mercury is superior to Mars, Jupiter is Superior to Mercury, Venus is superior to Jupiter, the moon is superior to Venus and the Sun is superior to the Moon. In a planetary fight, the Sun defeats Saturn; Saturn defeats Mars; Mars defeats Jupiter; Jupiter defeats the Moon; the Moon defeats Venus; Venus defeats Mercury, and Mercury

defeats the Moon. In all these respects, it is seen that the Sun is supreme.

On Viparitha Raja Yoga

Kalidas has mentioned in his book "Uttara Kalamrita" – Kanda 4 Sloka 22 the disposition of planets which cause Viparitha Raja Yoga, i.e. "if the lords of the houses 6, 8 and 12 occupy either jointly or individually the houses 6, 8 and 12 or if they are mutually placed in 6 or 8 or 12 with each other of if they are in any manner connected with the houses 6 or 8 or 12 or if they mutually interchange their places and provided these planets do not have any connection with other planets not owning 6 or 8 or 12, then the person will be a king and he will command much wealth. He will establish a good name and enjoy his life."

All the Hindu sages have unanimously declared that the houses 6, 8 and 12 counted from lagna or from any Bhava are detrimental to lagna or that Bhava to which a planet happens to be the lord of 6 or 8 or 12 counted from that Bhava. So 6, 8 or 12 are said to be unlucky houses and indeed evil.

Not only the lords of the houses become adverse but also planets posited in these houses are still worse. Occupants are stronger than the owners. Therefore, planets occupying 6, 8 and 12 must be worse than the lords of the houses.

When the lords of the houses and also planets deposited in those houses are considered to be undesirable then normally one will expect that lords of these houses occupying and above said houses must be causing untold miseries. But, actually, in practice, it was found that under certain circumstances these planets owning these evil houses and also occupying such houses cause brilliant results which are unexpected and it is a 'Viparitha' to normal expectation and intelligent anticipation. Actually when we enjoy Raja Yoga, it is a 'Viparitha' and so it is termed as 'Viparitha Raja Yoga'. 6th house indicates disease, debt, difficulty and dispute; 8th houses denotes distress, difficulty, danger, drowning etc., and 12th house shows loss, swindling, secret inimical activity, depression etc. Therefore nobody would like to have any of the matters signified by the 3 houses.

One may ask 'How can lords of 6 and 8 in mutual exchange cause 'Viparitha Raja Yoga ?'

If lagna represents the person, than the 7th house stands for the opponent. The 6th house to a person is 12 to the 7th, i.e. 'Viaya' house, and the 8th house will be the second to the 7th. It is a well known fact that an interchange between the lords of the houses 2 and 12 bring loss of wealth, loss of members in the family, loss of eye sight and defective speech etc. Therefore, when the opponent loses, the native gains. That is why the interchange between the lords of 6 and 8 bring about beneficial results to the native, success in competition, in litigation, winning in election by the transit of the planets 6 and 8.

In my friend's horoscope lords of 6 and 8 were in mutual exchange and he had been running the conjoined period of these two planets. My friend did not work hard for a victory in the election. But he had an opponent who spent most extravagantly. His friends were much benefited monetarily but they were not true to him. Actually they voted for my friend accepting money from his opponents and my friend had a thumping majority. Thus if lords of 6 and 8 are mutually exchanged due to the secret inimical activity, the opponent will lose and the person will gain.

This rule will not apply to Capricorn lagna born as lord of 6th is Mercury and lord of 8th is Sun. Mercury and Sun cannot occupy Gemini and Leo causing mutual exchange, i.e. Parivarthana Yoga. Further, it is not necessary that planet should interchange the houses 6 and 8. But if they are occupying the constellations of lord of 6 and lord of 8, i.e. the lord of 8 in the constellation of lord of 6 will produce the above said Yoga. Even in such Yogas benefics mutually exchanged between the houses 6 and 8 are not harmful to the opponent to the extent to which malefics owning the houses 6 and 8 interchange. No doubt benefics in 6, 7 and 8 cause Lagnadhiyoga to the native and mutual exchange of the benefics by nature owning the houses 6 and 8 bring about a transaction wherein the native is benefited; whereas he, with whom he transacted, has not gained equally. Supposing a person purchases a property during Jupiter Dasa, Venus Bhukti, lords 6 and 8 for Vrishaba Lagnas, then this person purchases it at a cost lower than

the market rate; whereas the seller loses to some extent. Anyhow he is capable of disposing even an unsalable property during that period. Also it may be noticed in a few business people chart that the husband transfers certain share and also gives gift to his wife when the wife runs a period conjointly rule by lord of 6 and 8. It is also likely that those who run the joint period of lords of 6 and 8, borrow money without any record and he who lends the money suddenly passes away thereby the native who runs the period of lord 6 and 8 temporarily is not honest and he appropriates the amount.

The mutual exchange between lord of 12 and either lord of 8 or 6 will be advantageous to the person only when they happen to be malefics. Benefics by nature owning the 8 and 12 houses by mutually having the interchange of places cannot do harm to the opponent and also much good to the native. Because if lord of 6 is a benefic and if it occupies the second house or if lord 2 occupies the 6th house, the natives bank position will improve by borrowing or by service. Therefore, benefics owning the houses 8 and 12 mean that they own the houses 2 and 6 to the opponent. Therefore, benefics cannot bring either loss or throw any obstacles to the opponent. Hence the native cannot gain much.

This Viparitha Raja Yoga is really enjoyed only when the lords of 6 and 8 happen to be malefics by nature. Indeed the period may cause injury to the person and he may suffer from disease or meet with an accident, yet monetarily it will do good to him. Or in any competitive examination or election he will come out successful. This is purely applicable to those who are born in Mithuna Lagna, Kanya Lagna, Mesha Lagna and Vrischika Lagna.

Mutual exchange between lords of 6 and 12 will be advantageous to younger brother, mother and father. Interchange between the lords of 8 and 12 will be advantageous to mother, wife and elder brother. Interchange between lords of 6 and 8 will be advantageous to children.

The planets occupying the constellation of the lords of 6 or 8 or 12 and also owning the houses of 6 or 8 or 12 will bring about the above said Yoga provided the sub is ruled by a benefic by lordship.

Operation of Raja Yoga

In this article I propose to show when Raja Yoga or combinations indicating affluence, power and wealth are likely to operate. The word Yoga means combination. Merit presence of Yogas does not always indicate good. Such a combination or Yoga may be for good or bad. Raja Yoga on the contrary indicates affluence and prosperity. Raja Yoga depends upon the planets which form it. If the Yoga is purely a malefic combination, then the native will not have mental peace and satisfaction in spite of all material comforts and affluence. He will be arrogant, proud and haughty. On the other hand, if it is formed by benefices, the native derives satisfaction from a sense of gratitude to God. He will be polite, courteous and spends his acquisitions in approved ways.

Mere presence of a number of Raja Yogas by itself is not enough, unless the planets forming such Yogas have sufficient strength, i.e., free from the influence of the lords of the 6th, the 8th and the 12th.

Dasa (main period) must operate at a proper time. Here by proper time means the age when a man attains maturity. There is no point in a child having Yoga or an infirm man getting such Yogas. The sages themselves say that the Yogas become inoperative if they do not occur at the proper age. The presumption is that Yogas operating between 18 and 50 years are likely to yield much benefits.

The question may arise whether the operation of Yogas at inappropriate ages is an act of destiny. The answer is in the affirmative, since the basis of Hindu astrology hinges on the law of Karma. It has been found that many people will have lost their very good Yogas in earlier childhood and some have indications of enjoying them after 70 or 80. In between these periods, ordinary Dasas operate and the man may have to lead an insignificant life both materially and mentally. Very few are destined to enjoy the fruits.

Here, of course, the arrangement is purely an act of God. By arrangement it is meant that the order of Dasa-Bhuktis which may be good or bad is God-determined.

The time we reckon for the birth of a child is the time when the child is completely severed from the umbilical cord of the mother.

Though surgery claims that severance is within its powers, practically it has been found that the severance always takes place at a particular time.

The following few classical rules may be noted-Satyacharya says: "Presence of the Yogas in the absence of the conditions mentioned above is like moonlight to a blind man." Kalyana Varma says: "Raja Yogas have a potency of their own and vitality affect a horoscope." *Jataka Alanakara* (Sl. 1, Adh III) says: "It has been declared by the ancient sages Vasishta, Sukra, Parasara, etc., that several Yogas whether good or bad in the nativities of human beings depend on the planets constituting them, and that the effects in turn depend upon the Yogas."When the planets are ill-placed, the man is dwarfed. In the case of a planet owning two houses, the house which happens to be Moolatrikona will predominate and its effects alone will be felt full while the effects of own house will be half. The effects of both the Bhavas will come to pass in the Dasa of the planets.

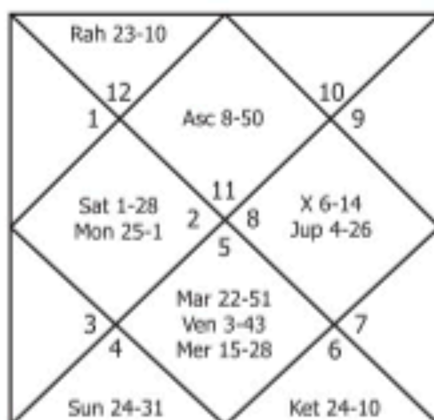
The above views should be borne in mind while analysing the Yogas. Such references can be found in the works of Varahamihira who mentions his predecessors such as Vasishta, Gargi, Parasara, Vyasa, Badarayana, Soma, Kasyapa, Satyacharya, Yavana, Chanakya and Vishnugupta.

Raja Yogas form as a result of combinations of trinal and angular lords in favourable houses such as the 1st, the 4th, the 7th, the 10th and the 11th. If lords of the 6th, the 8th or the 12th are in conjunction or in those houses jointly or singly Vipareetha Raja Yoga is formed. The results of such combinations will be that the native will rise to fame all of a sudden followed by immediate downfall or will have short-lived glory and affluence.

From a horoscope, it may not be possible to delineate the native of his birth whether he will be born in poor or rich or royal families. This is evident from *Brihat Jataka* which says when dealing with Raja Yogas that if the Yogas are effective, a man born in poverty will become a king and a person born in rich families will become an emperor. The above proposition makes it clear that it is difficult to predict the nature of the family in which a person takes his birth. Now we shall take a few horoscopes and see how far these Yogas are effective in the light of the Dasas the natives may enjoy.

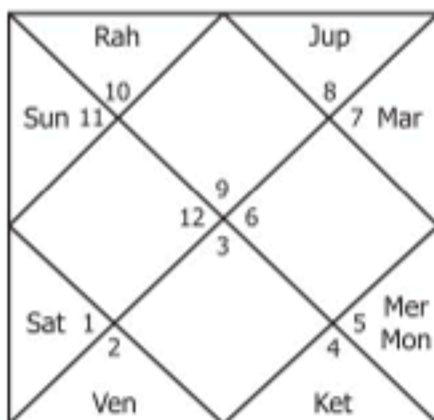
Chart No. :- Born on 8-8-1912 at 7-25 p.m., at Bangalore.

Balance of Mars Dasa : 6 years, 2 months and day.





The chart is that of our illustrious Editor. The following combinations





may be noted:- Three kendras or angles are occupied. Unless Jupiter is 13°20' to 16°40' in Scorpio it can not be Vargottama, Mercury is Vargottama. The Moon is not only exalted but is having digbala or directional strength by virtue of his disposition in the 4th house.

Chatussagara Yoga is present, which is said to be formed when all the Kendrasa are occupied. Here three kendras are occupied. The Yoga can be said to be 80% present. Saturn, the Moon, Mercury, Venus, Mars and Jupiter are responsible for the Yoga. The Moon is fortified considerably though he has no akshabala, for the simple reason that he is exalted and is having digbala. Since the native is not likely to enjoy the Moon's Dasa; nothing can arise out of it. But this disposition accounts for the native's shrewdness, intellectual ability and high power of understanding. Jupiter has not only caused the above Yoga but he has formed Gaja-Kesari also. Further Jupiter is in the 10th which is the most

ideal position. Jupiter Dasa operated from 9-10-1936 to 9-10-1952. When Jupiter Dasa began the native had started from the scratch but before the Dasa concluded, he had established and organisation employing several people and built himself up into an institution. Further Jupiter is lord of finances and gains. He acquired a fine house and vehicles.

Saturn's Dasa will end by about 1971. He is lord of Lagna aspected by Jupiter. From Chandra Lagna (natal Moon) he is highly fortified since he is a Yogakaraka and is aspected by the 11th lord Jupiter from the 7th house. The native has been the recipient of the blessings of this Yoga in the form of his being visited by, audience, Cabinet Ministers, high dignitaries, etc.; honour in foreign countries and world-wide recognition and influence.

From 1971, the native will have Mercury Dasa. Mercury is lord of the 5th and is vargottama. He is with the 10th lord Mars and yogakaraka Venus and is disposed in the 7th house. We find here the ample influences of trinal and angular lords generating several Raja Yogas. From Chandra-Lagna Mercury is lord of the 2nd and the 5th and is in the 4th with Venus lord of Chandra-Lagna and Mars lord of the 7th. From Chandra-Lagna also he is equally well placed. The Yogas are quite powerful. So throughout the duration of Mercury Dasa operating for 17 years, the native will enjoy its fruits in the form of trips abroad, contacts with personalities of the world, acquisition of posh vehicles, etc. Note Mercury is karaka for air-travels. Venus is karaka for sea voyage. So during this period the native will undertake frequent air and sea travels. Perhaps Mercury Dasa will take him to the pinnacle of glory in profession, finance and fame.

Chart No. 2.- Female born on 6-0-1918 at 2-5 p.m. at Kolar.

Here is the horoscope (Chart No. 2) of a lady who was married at the age of 2 without any pretences in life. She has been put to severe struggles in bringing up her family, sacrificing both material and physical comforts. We see some combinations here also. The Sun and Mercury are vargottamas. There is exchange of houses between the lords of the 9th and the 10th.

The native had Saturn Dasa from 16-8-1946 to 1965. Saturn is lord of Lagna and the 2nd. Though in the 8th sign, he is in the 7th Bhava. From Chandra-Lagna he is lord of Lagna and the 12th. Saturn gave her all material comforts, but dealt here a big-blow by snatching away a grown-

up son from the family. The native at present is having Mercury Das from 16-8-1965. Mercury is lord of the 9th and is in the 10th with the 8th lord Sun, who though debilitated has neechabhanga (cancellation of debilitation). Venus has exchanged his house resulting in Neechabanga Raja Yoga. So naturally the results due to Mercury will be slow.

Balance of Rahu Dasa: 11 years and 10 months.

Mon 1-14
11
12
Asc 24-52
9
8
Rah 24-32
Mar 9-31
X 4-02
10
1
7
4
Mer 1-35
Sun 0-56
Ket 34-32
2
3
6
5
Ven 21-12
Jup 24-04
Sat 4-25

		Ket 34-32	Jup 24-04
Mon 1-14	**Rasi Chart**		
Asc 24-52			Sat 4-25
	Rah 24-32 Mar 9-31 X 4-02	Mer 1-35 Sun 0-56	Ven 21-12

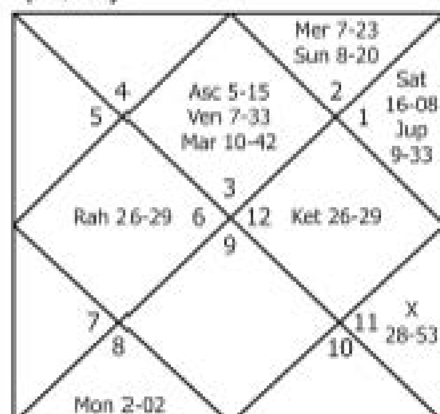
Generally if there is a combination of the 9th and the 10th lords and

Ven
Mar
Sun
6
7
Ket
4
3
5
8
2
11
Sat
Jup
Mer
9
10
Rah
1
12
Mon

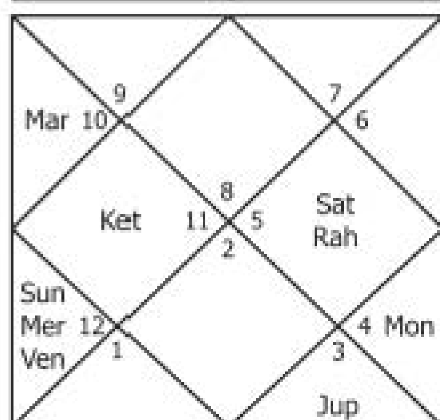
		Sat Jup	
Rah	**Navamsa**		Ven
Mon			Asc Ket
Mer		Mar Sun	

if the houses involved are the 10th or the 11th or the 9th, a powerful Raja Yoga is said to be formed. The results will be wealth, fame and affluence. We find several blue-paints to this otherwise powerful combination. The first affliction is due to the disposition of the Sun lord of the 8th. Though he is debilitated he has neechabhanga. The 6th lord Mercury is aspected by 3rd & 12th lord Jupiter. The implication will be opposition, reverses and disappointments in respect of good efforts. But Mercury is

not sterile as such. From chandra-Lagna Mercury gets fortified considerably. He is lord of the 5th and has exchanged his house with Yogakaraka Venus. He is aspected by Jupiter lord of the 2nd and the 11th. Moreover, Mercury has exchanged his constellation with inimical Mars who is lord of the 10th and the 3rd from Chandra-Lagna. Thus from Chandra-Lagna Mercury is more dignified. The first three years of Mercury Dasa will pass off without much significance. But with advent of second part of Venus Bhukti in Mercury Dasa, possibly after 1970 October, the native will receive the blessings of the Yoga in the form of wealth, expansion of her ambitions and foreign tours. Mercury the planet of air-travel is in a chararasi and is lord of the 9th and is in the 10th. This indicates that she will undertake foreign tours and will be invited to spread her knowledge of the art she is pursuing. The native will enjoy the Yogas fully in the second half of Mercury Dasa particularly after 1973 April/May.



Ket 26-29	Sat 16-08 Jup 9-33	Mer 7-23 Sun 8-20	Asc 5-15 Ven 7-33 Mar 10-42
X 28-53	**Rasi Chart**		
	Mon 2-02		Rah 26-29



Sun Mer Ven			Jup
Ket	**Navamsa**		Mon
Mar			Sat Rah
	Asc		

Chart No. 3- Born on 21-5-1940 at 7-50 a.m. at Bangalore.

Balance of Jupiter Dasa : 1 year, 7 months and 6 days.

This is the chart of a young man born in an aristrocratic family. The native have been having Mercury Dasa since 1960 November.

Mercury as lord of Lagna is in the 12th aspected by the 2nd lord Moon from the 6th house. The Moon is debilitated but he has neechabhanga. The native started his career by taking jobs on meagre salaries. The disposition of Lagnadhipati accounts for it. But with the advent of Venus Bhukti's second part, the native is fairly well off.

From Chandra-Lagna we shall study the position of Mercury. Mercury is lord of the 8th and the 11th, the house of financial gains. He is in the 7th, the house of business with the Sun the 10th lord aspected by the Moon the 9th lord. Thus we find that from Chandra-Lagna Mercury is excellently disposed. The above combinations result in a series of Raja Yogas indicating affluence, prosperity and acquisition of vehicles.

The above results will be realised in the second half of Mercury Das to start after October/November, 1969. The debilitation of Mercury in amsa indicates slow progress in all attempts. Since Mercury is inherently strong from Chandra-Lagna the debilitation effects get neutralised. More so, because he has caused Adhi Yoga. Thus Mercury from Chandra-Lagna is considerably fortified.

We can see another combination. Lord of the 9th Saturn and lord of the 10th Jupiter have caused a Raja Yoga in the 11th, the house of financial gains. Though Saturn is neecha, he has neechabhanga. It has been found that people who have neechabhanga Yoga will prosper well financially.

But the native has spent both his Jupiter and Saturn Dasas in his childhood. We shall have to see whether the fruits of their Bhuktis will be enjoyed during other Dasas. Kethu Dasa will operate from 1977 onwards. Kethu is to give the results of Jupiter. From Chandra-Lagna Jupiter is rendered highly significant as lord of the 2nd and the 5th with the 4th lord in the 6th resulting in Adhi-Yoga. So from the second half of the Mercury Dasa to end of Kethu Dasa, the native will have full prosperity.

Rationale of Adhi Yoga

A number of articles have been written on Adhi Yoga. Various learned contributors have very rightly pointed out by discussion that Adhi Yoga is one of the best Yogas for affluence and power. A very good attempt has also been made by them to explain the rationale behind the good effects of this most important yoga. It, however, appears that something more can be said on the subject particularly on the rationale and hence the following lines.

Before we go into the rationale of this most important and useful yoga, we should better reproduce the Sloka from Maharishi Parasara himself, the Sloka that forms the basis of our present discussion. Dealing with Chandradhi Yoga he avers:

Chandradrandrari kamasthathi somyais –
Yadadhiyogakaha
Tatra raja cha mantra cha senani cha
Balakramat.

That is, from the position of the Moon, if there are in the 8th, the 6th or in the 7th house, natural benefic planets, then Chandradhi Yoga is constituted. When the yoga is formed, you have a king or a minister or a general, respectively, in the descending order of the strength of benefic planets involved.

Two theories may be said to exist in regard to the rationale behind this vital yoga. The first theory lays stress on the position, as such, of benefic planets in stipulated houses, i.e., the houses counted 6th, 7th and 8th from the Moon. The second theory lays stress on the Moon vis-à-vis placed in the 6th, 7th and 8th from benefic planets.

Sri B. N. Addy is of the opinion that Adhi Yoga is in the natural of a yoga of conversion from malefic to benefic effects by benefic occupation. In more plain words, what the learned contributor means is that a natural benefic, for example Venus, when placed in a bad house, say the 6th, changes as it were the nature of the house from bad to good to the advantage of the native.

We cannot subscribe to the above view. Our submission is that the 6th house as its very name Roga House, signifies, stands for disease, and such other undesirable traits as debts and enemies. Destruction of disease would obviously require that the disease should be adversely effected, that is to say, that the house of disease - the 6th should be occupied or aspected by malefic planets. If occupied by a benefic planet, the 6th house, to our mind, should prosper and lead to more and more disease and debts, etc. How then can be occupation of the 6th house by a benefic change it into one of plenty, instead of dearth as it actually is ?

The statement of learned contributors in the same article to the effect that Venus in the 6th and Jupiter in the 8th house becomes powerful, being karaka planets placed in the 12th of the concerned Bhavas has also to be taken with a pinch of salt. We are aware of the opinion of the author of *Bhavartha Ratnakara* to the effect that the 6th house position of Venus confers yoga and affluence but then it is nowhere stated by the author that affluence is the result of that position. In fact the author of *Uttarakalamrita* holds the same view when he says, *Shashtastho subhakrit kavihi*, i.e., Venus in the 6th house does good. Here again it is not stated that the good in question accrues from the strength acquired by Venus by virtue of position in the 6th house, Venus, in every text-book, is considered useless in the 6th. For example, the author of *Jataka Parijata* says:

Sananurindhu sasijaschaturthe gurusute
Bhoomisutaha kutumbe bhrigu saptame ravijaha
Kalatre vilagnashe viakala bhavanti.

That is, the Moon with the Sun and Mercury in the 4th house, Mars in the 2nd, Venus in the 6th and Saturn in the 7th from Lagna become useless. Obviously Venus in the 6th could not be considered as powerful.

And yet there is no contradiction between the statements of the author of either *Uttarakalamrita* or of *Bhavartha Ratnakara*. Venus in the 6th is considered as week by all canons of astrology and as such would give bad and undesirable results both in regard to the traits of the house over which he has lordship and in regard to his karaka properties such as wife. But as he is a planet of luxury, his aspect on the 12th, house of luxury and enjoyment enhances these qualities under the law

of similitude. Hence Venus in the 6^{th} is both good and bad – good for financial prospects and bad for relational prospects, wife, etc.

Similarly, there is to our knowledge no sanction for the statement made by the learned contributor that a karaka posited in the 12^{th} from the karaka house becomes powerful. There is an extraordinary statement to make. Jupiter karaka or significator of the 9^{th} placed (in the 12^{th} from the 9^{th}) in the 8^{th}, on the other hand, definitely becomes weak, since any house and lord if situated in the Trik houses (6^{th}, 8^{th} and 12^{th}) does harm to the significators. This is obviously possible only on the basis of the planet coming to the Trik houses losing strength. For Jupiter's position in the 8^{th} house – the author of *Phaladeepika* says:

Deeno jeevato sarvya kalashabag deerghayurijye ashtame.

That is, when Jupiter is in the 8^{th} in any horoscope, the native becomes poor, lives by service, is sinful, but lives long (the 8^{th} house gets benefited, while the traits of Jupiter as karaka for wealth, dignity and morality suffer). The traits of Jupiter suffer because of the weakness of Jupiter in the 8^{th} house.

In female nativities, Jupiter is karaka or significator of the husband. Will his position in the 6^{th} house be conducive to the health and longevity of the husband on the plea that Jupiter, being placed in the 12^{th} from the 7^{th}, the karaka house of the husband, shall be considered as strong and as such conducive to the longevity etc., of the husband ? I am afraid not. On the other hand, such a position will weaken Jupiter and would create rift between husband and wife in addition to subtracting the longevity of the husband, since one of the main factors relevant to the consideration of longevity of the husband, viz., Jupiter, would be adversely placed not merely from the house of the partner (12^{th} from it) but also from the Lagna (6^{th} from it).

A similar question may be raised in regard to Mars. Mars is karaka or significator for younger brothers, i.e., for the 3^{rd} house. Will occupation, by Mars, of the 2^{nd} house, i.e., the 12^{th} from his karaka house be conducive to the strength of Mars ? The answer is a definite no, as Mars in the 2^{nd} house is useless according to the authority of Jatakabharana already cited.

The reader might intervene at this stage and ask what about Jupiter, Karaka for 5th (sons) (Placed in the 12th from the 5th), in the 4th house or what about Jupiter, karaka for the 11th (elder brothers) placed in the 10th house, i.e., 12th from the 11th ? In such cases, it would be seen that the 4th and 10th houses are Kendra houses. Jupiter in these two cases would get strength, no doubt, but not because of his position (12th from karaka) but because of his position in a Kendra.

In the case of Mercury placed in the 7th from the Moon in Chandradhi Yoga, how can the theory of benefics placed in bad houses being conducive to the occupied houses, be applied as the 7th house has nowhere been classified in general as a bad house for any planet to occupy, except of course for purposes of health and disease as a maraca house. But then we must not forget that the context, i.e., Chandradhi Yoga, is not relative to disease but to affluence and power as is quite evident from the fact that the good results accruing from Chandradhi Yoga relate to such items of power and affluence as kingship, ministership and generalship.

Assuming, however, for argument's sake, that the 7th house is a bad house, what we could say at least for Mercury's position (7th from the Moon) is that Mercury, a malefic planet, owning in the natural horoscope two bad houses, viz., the 3rd and the 6th, destroys the bad qualities of the 3rd and 6th houses and thereby generates good. But even in that event, all texts require (and logic also demands) that the evil planet in an evil house in order to give bad results for the 3rd and the 6th houses, should be devoid of benefic influences. But what is the actual position of Mercury in the type of Chandradhi Yoga considered by the learned contributor ? Mercury is aspected by the strong benefic Moon, for the Moon must be considered as strong in Paksha Bala – his main source of strength, as he would be very much away from the Sun, being very much away from Mercury and Venus in whose vicinity the Sun always remains. Apart from the Moon's benefic influence on Mercury, he has Subhakartari or the surrounding benefic influence of Jupiter and Venus. How can, therefore, Mercury harm the prospects of the 3rd and the 6th (poverty and debts) or harm the prospects of the 7th house – life partner etc. ? On the other hand, it would be legitimate and logical to assume that by virtue of the strong and good position of Mercury as lord of two evil houses he would enhance the evil effects of these

houses and would, therefore, be instrumental in bringing about poverty – a strange finale to Chandradhi Yoga indeed !

Hence it is quite clear that the excellent results rightly attributed to Chandradhi Yoga by Maharishi Parasara and other celebrated authors do not arise as a result of some change being introduced in the 6th, the 7th or the 8th from the Moon.

It would be equally erroneous if we consider, to hold (as held by the learned contributor) that in the case of Chandradhi Yoga, Maharishi Parasara requires that all the three benefic planets should occupy only one of the three stipulated houses (6th, 7th and 8th). The Sloka from *Brihat Parasara* quoted in the beginning of this article does not, to our mind, admit of this interpretation. Our view is that the intention of the father of Indian astrology is to refer to the individual position of the three benefics and not to their combined presence in one of the stipulated houses. And it seems to us, in company with so many others, that the Maharishi's emphasis is on the benefic nature of the planets taking part in the said yoga rather than on the fact that a plurality of planet should be involved in a single house.

What then is the correct rationale that would explain the benefic results accruing from this wonderful yoga ? The correct rationale to our mind would be to hold the second theory referred to above as valid. According to the second theory, what is of utmost importance is not the position as such of benefics in the stipulated houses, but the position as such of the Moon with reference to those benefics. The centre of our attention should be the Moon and the position of the benefics should be considered as subverting and helpful to the Moon. How ? When any strong benefic planet is placed in the 7th from the Moon, it is quite clear that the aspect of that benefic would greatly benefit the Moon. The Moon being one of the three Lagnas (Lagna, Chandra Lagna and Surya Lagna), any strong benefic influence on the Moon will naturally enhance the Moon's characteristics and traits as a Lagna, such nice traits for example, as health, wealth and power. So much for the benefic planet situated in the 7th from the Moon.

As regards the planets in the 6th and the 8th from the Moon, let us consider for a moment the fact that a planet in the 6th house throws its influence on the 12th house, while the one placed in the 8th house throws its influence on the 2nd house. We can thus easily see that in

the event of the 6^{th} and the 8^{th} from the Moon being occupied by strong benefics, the houses adjoining the Moon would be under great benefic influence and thus the Moon would, thereby, be placed in between two strong benefics influences, as if the Moon has a Subhakartari.

Thus, the net result in the case of Chandradhi Yoga is that the Moon's strength is boosted not only by the beneficial aspect he receives from the benefic planet placed in the 7^{th} from him but also by the beneficial strength he gets by being surrounded by beneficial influences. The principle that the planets placed in the 6^{th} and the 8^{th} influence the house or planet etc., from which they are so placed is not our innovation. The principle is recognised by no less an authority than the great Varaha Mihir Acharya, who has stated in Sloka:-

Chakrasya poorvaparabhagageshu krooreshu soumyeshu cha keetalagne Kshipram vinasam samupaihi jathaha papairvilagnasthamayabitascha.

He opined that early death is brought about, *inter alia*, by malefics occupying the two houses adjoining the Lagna and the 7^{th} house. Obviously both the sets of planets would adversely affect the Lagna and thus bring about early death.

In the above discussion about Chandradhi Yoga, we have adversely qualified the benefics situated in the 6^{th}, 7^{th} and 8^{th} houses from the Moon by the use of the adjective strong. This is in keeping with the spirit of Maharishi Parasara as also with the *modus operandi* of the second theory advocated by us for it is easily seen that stronger the benefics in the three stipulated houses, the stronger the Moon becomes and as such the better the results. This is the reason why the Maharishi has given the best result, viz., a kingship to the strongest position of the three benefics and the least good results, viz., generalship of the least strength of the benefics.

Since Mercury and Venus are also constituents of Chandradhi Yoga, and since there are many chances for these planets to be in close proximity with the Sun, they are apt to become weak by that proximity and thereby fail to throw adequate benefic influence on the Moon, thus detracting from the value of the yoga. To guard against a mis-judgement of the strength of the Moon in such an event, it was but appropriate for subsequent authors like those of *Saravali* etc., to issue

the warning that the stipulated benefics must not only be free from affliction by association or aspect, but must also be away from the Sun in order to give the best results of the yoga.

Such indeed is the importance in astrology of the Moon on which man is walking these days !

Raja Yoga and Politics

It is wrong notion among astrologers that only those whose horoscopes have got numerous Raja Yogas are likely to become Governors, Ministers or equal to that. What is important is not the existence of many Yogas alone; but the Yogas themselves should be effective, the native should have luck to enjoy the benefits of the Yogas and, the last but not the least, the Yogas should manifest during appropriate ages. Above all, there should be no cancellation of Yogas or their effects. Furthermore, even if there are no Yogas but the horoscope is fairly very strong otherwise, the native will live a happy and prosperous life. In spite of many valuable Yogas being present. The native may not enjoy the fruits of the Yogas for long if the dasha periods are not favourable and if the transiting periods (Gochara) of major planets are not favourable when such important Yogas manifest. Again, the time must be favourable, the native should have or get divine blessings and he should strive to achieve the benefic or advantageous results of fairly strong and good Yogas.

For a person to become a Minister or equal to that or to become a Collector, Magistrate or Judge or Secretary or Commissioner the 6th house, the 10th house and the ascendant or the 6th house, the 4th house and the ascendant and the lords of these houses must be very strong. If one of them is weak or is in interplanetary war, combustion or debilitation-either in the Rasi chart or in the Navamsa chart-the native might no doubt become a minister or equal to that, but the person may not continue in that position for a long time. If, however, a very good Raja Yoga exists in a horoscope then political office or a high position is certain almost throughout one's lifetime. In this context I wish to discuss one or two horoscopes for illustrating the point. As a prelude to that let me recapitulate certain astrological principles which make a person a King, Minister or equal to that.

1. A person having a strong Gaja Kesari Yoga, notwithstanding the sign or the house of occurrence of such Yoga in the horoscope, will become politically very important at some stage or other. If his 4th house and the 4th lord are strong he will attain these without much efforts. But if the 4th lord is weak he may have to put forth Herculean efforts. If the 4th lord obtains Neecha Navamsa he will always face lost-minute failures.

2. If the 10th house, the 9th lord and the planets aspecting the 10th house are strongly placed, the native is likely to become a Minister, King or equal to that. If the planets are in Aarohan the native will attain the positions during young or middle age. If the planets are in Avaroham then the good luck will come only during old age.

3. If the 6th house is occupied by a benefic and it creates a very strong Raja, Dhana or Gnana Yoga then the native is likely to become a Minister or equal to that. But if the 6th lord is placed in the 8th or the 12th house from the 6th house or from the Lagna, then the native will not be able to achieve any useful result.

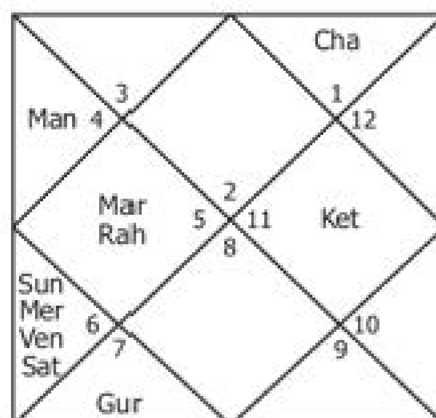
4. Even if Mercury or Venus is combust it will confer Raja Yoga on the native provided Venus or Mercury is ahead of Surya.

5. The aspect of Guru on the 10th house, the aspect of Mars (Kuja) on the 10th house or the aspect of the Yogakaraka on the 10th house makes the native a King or equal to that. These aspects or occurrences may or may not glorify one's personal life but that is a different matter.

Here we are only concerned with political life or career of a native. In a horoscope where there is Adhi Yoga the native invariably rises to dizzling heights in career or politics especially during Guru Dasa or the Dasa of the lord which occupies the 7th house from Chandra – from among Mercury, Venus or Jupiter.

We now explain the horoscope : this is the horoscope of a lady born on 28-9-1923 at 22°13'N/82°12'E. She was born at about 21 hrs. 27 minutes.

*Sani, Surya, Budha, Sukra



	Cha	Lag	
Ket	**Rasi Chart**		Man
			Mar Rah
		Gur	Sun Mer Ven Sat



Ket	Sur Bud	Gur Lag	Shu
	Navamsha Chart		
			Man
	Kuj	Cha	Sha Rah

The planetary position are as follows :

Surya	161.83	Sukra	166.72
Chandra	21.46	Sani	178.13
Kuja	144.92	Rahu	137.35
Budha	162.98	Mandi	95.51
Guru	205.03		

In this horoscope the following points are worth noting:

(a) Budha, Guru and Shukra are in the 6th and the 7th places from Chandra causing a very strong Adhi Yoga.

(b) In this case Guru happens to be the 8th lord and the presence of the 8th lord in the 6th house causes Harsha Yoga. When Guru occupies the 6th house as the 8th lord or the 8th house as the 6th

lord (this is for Tula Lagna or Vrishabha Lagna) it confers on the native Raja Yoga of the first order.

(c) The lady was born in Bharani Nakshatra. The lord of the lagna is no doubt debilitated, and is combust but it is ahead of Surya. Similarly, the lord of the 2nd and the 5th house though combust is also ahead of Surya. Neecha (debilitated) Shukra occupies the 5th house along with Surya but it is 6° ahead of Surya. In this horoscope all the 7 planets (other than Rahu and Ketu) are in 4 houses namely the 12th house, the 4th house, the 5th house and the 6th house from the ascendant and in the 5th house, the 6th house and the 7th house from Chandra. Mandi occupies the 3rd house but it is not aspected by Guru. Kuja and Rahu occupy the 4th house very decently aspecting the 10th house which house is contemporaneously aspected by Guru.

In the Navamsa chart Guru occupies lagna Navamsa and Sani occupies vargottama Navamsa. The Sun is exalted in the 12th place from Navamsa lagna which it shares with Budha – Surya and Chandra are in Sama Saptma navamsas. The lord of the 7th Navamsa house, Kuja, is in its own Navamsa. Kuja is in shashtashtama with Shukra and in Argla with Chandra.

In the Bhava chart Sani and Guru occupy the 6th place or Satru Bhava, and Surya, Budha, Kuja and Shukra occupy the 5th place or Putra Bhava. As mentioned earlier Gaja Kesari Yoga is reasonably very strong in this case. Both Adhi Yoga and Gaja Kesari Yoga make the native equal to a ruler. Of the two Yoga Adhi Yoga is stronger. It is said that when Budha occupies Kanya Rasi and is ahead of Surya and when Budha, Shukra and Sani occupy any one Rasi which is the Trikona-Rasi or Kendra-Rasi the three planets make the native a ruler or equal to that. The 9th and the 10th lord Sani occupying the 5th place itself makes the native a ruler or equal to that. Now we explain the history of the native.

She was born in a Brahmin family which was traditionally a family of matured, reputed and respectable politicians. Her husband was a lawyer and she had been married when she was very young. But she lost her husband during her prime of life. Even though she is not very much educated she was very active as a politician and was considered a favourite of the top politicians of her State.

She became a Deputy Minister during Guru Dasa, Guru Antar Dasa which was ruling from 1-7-72 to 18-8-74. She became a full-fledged Cabinet Minister when Sani Antar Dasa was ruling and she was holding a very important portfolio. She became indispensable due to political and tactical reasons. She earned huge money during that period and she became arrogant. She did not care even for her co-borns, mentors and well wishers. She was thrown out in the election due to Jantawave when Budha Antar Dasa in Guru Dasa was setting in. Since then she has not been able to get any political position whatsoever; either as an MLA or as a Minister or as a Chairman, of any Corporation. She was even refused interview by Chief Minister. Her strong Raja Yoga operated only during Guru Antar Dasa and Sani Antar Dasa. Even though Budha is in the 5th house, owned by it, Budha threw her out from prestigious political position – since it is combust and since it is defeated in interplanetary war with Venus. She aspired to get a good political position during Venus period but she could not succeed inspite of top level influence. The reason is that Venus is combust and Venus is debilitated. Her Adhi Yoga did make her a minister, but since Budha and Shukra are in interplanetary war and since both are combust these could not give the native any political or social position thereafter.

Coming to her personal life she is a very rich lady owning orchards, agricultural lands, palatial mansion, vehicle and other paraphernalia. Her first son is an advocate and he is having some sort of legal practice. Her second son is employed in a factory as an Assistant Executive. Both the sons are Advocates by qualification. The wife of the second son is richer than this lady and therefore she does not permit the mother and the son stay together any time. The interplanetary war occurring in the 5th house in which the 5th lord is defeated has caused such situation. The 7th lord Kuja, occupying the 4th house with Rahu and aspecting the 7th house contemporaneously with Sani and occupying the 7th place from the Navamsa lagna made her a widow during her middle age. The second lord in the 5th house being combust made her dependent on her daughters-in-law and the sons.

It may be seen from this analysis that on the face of it, the horoscope is not very strong. Because of the strong Adhi Yoga the native became the minister-even though she is not capable as such; and she was commanding very great political respect. Even though she

is not holding any important position now she is respected by the local people and grass-root workers.

In any horoscope the 5th house and the 6th house occupied by benefic planets make the native's social, economic and political life fairly very happy, decent and enviable. But if the 5th or the 6th house is occupied by two or more mutually inimical planets-as in this case where Sani and Surya are mutually inimical, they do not give complete happiness even if they confer very high political positions. There will be some black mark somewhere in the history of the native. It may be seen from the Navamsa chart also that the 7th place from the Navamsa lagna is occupied by strong Kuja aspected by Sani. Lagna being Vargottama and Yogakaraka Sani being Vargottama are two strong points in any horoscope to be reckoned with. But whenever there is contemporaneous aspect of Sani and Kuja on any house the significance of that house will be either destroyed or mutilated. If such aspect occurs both in the Rasi chart and in the Navamsa chart the outcome will be anybody's guess.

The 2nd lord being combust did not give the native very high education but the 8th lord in the 6th house gave her a lot of courage, success and capacity to become a cabinet minister. It may be seen that in the Navamsa chart also Guru, Budha and Shukra are in the 7th, 8th and the 9th houses from Chandra. Such presence does not constitute any special Yoga by itself; but it is understood that this combination has added its own benefic rays on the good luck of the native.

In her case Gaja Kesari Yoga, Adhi Yoga and Utkrishta Raja Yoga have became Anubhava Yogas but these have manifested only during Guru Dasa, Guru and Sani Antar Dasas.

An astrologer should not be carried away by too many benefic Yogas alone in any horoscope. He should take the horoscope in its totality and then come to conclusions about one's future-whether it be politics or social life or finance or family happiness. In other words an astrologer should not run to hasty conclusions just by seeing one or two glorious things in any horoscope.

Effects of Neechabhanga Rajayoga

The word 'Neecha' literally means meanness. Actually 'Neechabhanga' refers to cancellation of debilitation of a planet. A debilitated planet usually confers all sorts of troubles, tortures, unhappiness, misery, sickness, chronic ailments and all sorts of obstacles in the path of progress.

Dr. B. V. Raman in his book 'Hindu Predictive Astrology' has said, 'A debilitated planet gives evil results like losses, mean birth, troubles from various sources, quarrels with parents and relations, imprisonment, hating of God. Later at a time until and unless its debilitation gets cancelled, the native hardly gets success in his life.

Pandit Gopesh Kumar Ojha in his book 'Hindu Predictive Astrology' has said that planets in debilitation confer the most worst and evil results. Phaladeepika (verses 26-30) states that if at birth a planet is debilitated and if the lord of that sign or that of the planets sign of exaltation is in an angle from the Moon or ascendant, the person will be a king or monarch.

Jataka Parijata (sloka 7-13) states that it at birth a planet be in its debilitation and if the lord of the sign occupied by such planet or the lord of its sign of its exaltation be in a Kendra (square) of the moon or ascendant, the native will be king and a righteous ruler.

Neechabhanga Rajayoga is formed when the lord of the sign in which the debilitated planet is placed be in an angular house from the Moon or ascendant. It is believed that the native after cancellation of debilitation becomes very rich, wealthy and prosperous.

The general belief is that a debilitated planets unless gets cancelled usually confers very evil results. The native suffers too much in his life. If two or three such debilitated planets are placed in a horoscope, the native turns into a violent criminal. Take for example the horoscope of Nathuram Vinayak Godse who killed Mahatma Gandhi. In his horoscope, there are two debilitated planets i.e. Mars in Cancer and Saturn in Aries. The lord of the lagna is placed in the 12th. All these evil planetary positions made him very cruel. (Born on 19-5-1910 at 8-29 a.m.)

Benefics like Venus and Jupiter when get debilitated inflict less miseries, troubles, obstacles in the path of progress. But malefics when debilitated inflict more troubles, miseries, sickness, chronic ailments and various other hardships. The native hardly succeeds in life. The violent malefics are Mars, Saturn, Rahu and Ketu. But the most worst result is seen when Ketu is posited in Gemini and Saturn in Cancer or in Leo. The usual debilitated position of the planets are the Sun in Libra, Moon in Scorpio, Mars in Cancer, Mercury in Pisces, Jupiter in Capricorn, Venus in Virgo, Saturn in Aries, Rahu in Sagittarius and Ketu in Gemini. As Rahu and Ketu eclipse the Sun and Moon, Leo and Cancer are their inimical or detrimental signs. If Ketu is placed in Leo along with Mars and afflicted by 2 other malefics, the native may meet his death by decapitation or he may be beheaded. Take for example the horoscope of Forward Block leader – Hemanta Kumar Basu who was beheaded on 20-2-71 by some naxalites. In his birth-chart, Ketu and Mars are placed in Leo and in his 3rd house aspected by Rahu. The 6th lord is placed in the 3rd. (Born on 5-10-1895 at 3.30 a.m.)

Mantreswar has said, 'Neechabhanga Rajayoga usually makes a native a great political leader or a great statesman". I will now explain this with some example horoscopes as under :-

1. **Albert Einstein**: Born on 14-3-1879 at 12.00 p.m. Birth chart : Gemini-ascendant; Cancer-Ketu; Scorpio-the Moon; Capricorn-Rahu and Mars, Aquarius-Jupiter; Pisces the Sun, Mercury, Venus and Saturn.

Ket
4
5
Asc
2
1
3
6
12
9
Sat Sun Mer Ven
7
8
11 Jup
10
Rah Mar
Mon

Sat Sun Mer Ven			**Asc**
Jup	**Rasi Chart**		Ket
Rah Mar			
	Mon		

He was a German-American Scientist. He was famous for his Theory of relativity. He also made outstanding contributions to the Kinetic theory of matter and the theory of specific heats, and was one of the pioneers of Quantum theory. Mercury is debilitated in his birth-chart but the lord of the sign Jupiter is placed in an angular house from the Moon. Mercury itself is placed in the 10th from the ascendant which constituted Neechabhanga Rajayoga. The result is that the native rose very high in life.

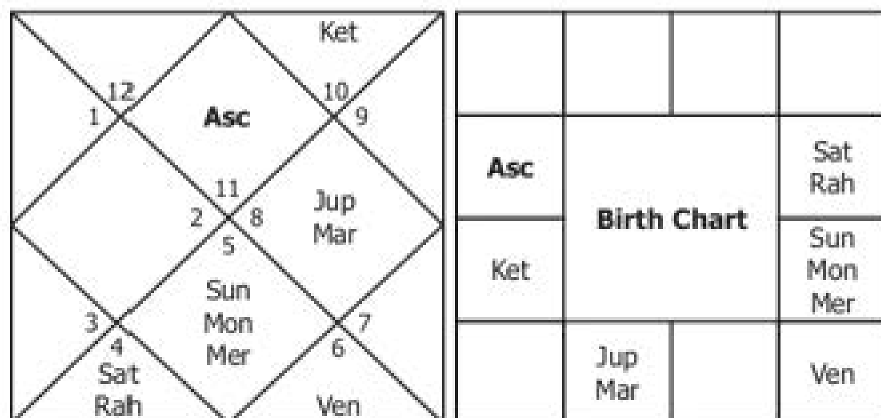
2. **Chakraborty Rajagopalachari** (Born in 1879). Birth chart: Scorpio-ascendant, Venus and the Sun, Sagittarius-Mercury; Capricorn-Jupiter and Rahu; Pisces-Saturn; Taurus-the Moon; Cancer-Ketu; Libra-Mars.

Mer 9
Mar 7
Jup Rah 10
Asc Ven Sun 8
6
11
5
Sat 12
1
Mon 2
3
4 Ket

Sat		Mon	
	Navamsa		Ket
Jup Rah			
Mer	**Asc** Ven Sun	Mar	

He was Governor General of India from June 1948 to January 1950. He was the Chief Minister of Madras from 1937 to 1939. Jupiter is debilitated in Capricorn and its exalted sign in Cancer. Its lord the Moon is placed in an angle (7th) from the Ascendant which constituted Neechabhanga Rajayoga. The result is that the native rose to the top position in his life.

3. **Dr. Sarvapalli Radhakrishnan** (Born on 5-9-1988 at 9.00 p.m.). Birth Chart: Aquarius-Ascendant; Cancer-Saturn and Rahu; Leo-the Moon, Sun and Mercury; Virgo-Venus, Scorpio-Jupiter and Mars: Capricorn-Ketu.



He was President of India from 1962 to 1967. Venus is debilitated in Virgo and its lord Mercury is placed in an angular house (7th) from the Ascendant which constituted Neechbhanga Rajayoga. It helped him to become the President of India.

Neechabhanga Raja Yoga of Mars

In the hierarchy of planets Mars exerts his special influence upon the in habitants of the earth due to his proximity to the latter. During his transit through the zodiac belt he starts from his own house in Aries (positive sign), attains debilitation (Neecha) in Cancer 28°, traverses to his own house in Scorpio (negative sign), moves to his exaltation (Uchha) Capricorn 28°. Similarly, other planets have their points of debilitation and exaltation. But Neechabhanga Raja Yoga of Mars is of paramount interest to astrologers because of its efficacy in transmitting its influence at an alarming rate to the native. Effort is made here to study this Yoga of Mars in all its relation with other planets.

Neechabhanga Raja Yoga

We shall study how Neechabhanga Raja Yoga forms. When a planet attains his debilitation point

(a) if the lord of that neecha house or the lord of its uncha house (7th from it) occupies Kendra position from Lagna or the Moon;

(b) If the lord of that neecha house occupies his house or exaltation or Kendra; and

(c) If the lord of that neecha house aspects the neecha planet, a person who is endowed with one of the foregoing three combinations will be highly respected and will be charitable minded. The effects of neecha position will be more pronounced when the native happens to pass through the neecha Dasa of that planet. Mars controls three asterisms, Mrigasira, Chitta and Dhanishta. If a person is born under any one of the above Nakshatras, according to the Vimshottari system he starts with mars Dasa followed by Dasas of Rahu, Jupiter, Saturn, etc. Further, his natural friends the Sun, the Moon and Jupiter must also be well placed in the horoscope. That means from the position of Mars they must be either placed in upachayas or in trines or in Kendras. However, if they are lords of evil houses it is equally good if they occupy their evil positions, without broadcasting their evil effects to other good Bhavas. Similarly, if his natural enemies Venus, Mercury, Saturn and Rahu are in good positions, Mars will not be in a position to champion his cause as effectively as he otherwise would do. For studying marital aspects Mars-Venus axis has to be carefully examined.

House Effects

In brief, Mars in the 1st house indicates scars on body, irritable temperament and tactful but hot temper; in the 2nd house, industrious, short-tempered; strict, of unfinished education, perverted in arguments and agriculturist; in the 3rd house, good-natured, capable, wealthy, detrimental to brothers and sisters, unhappy wife or husband; in the 4th house, owning lands, vehicles, houses, sick mother, dislike for friendship; in the 5th house, inimical to children, wicked, petty-minded and trouble-monger; in the 6th house, lucky, famous, wealthy, libertine outlook towards sexual life, protection against ill-health; in the 7th house, inimical to wife or partner, disease in the private parts, public agitation against him, trouble from women and fighting nature; in the 8th house, inimical to wife or husband, partners' life in threat subject to surgical operation of a serious character, suffering from heat, scapegoat; in the 9th house, pound, overbearing, not beautiful, wealthy, harsh, sensitive, invalid father; in the 10th house, dynamic personality, inexhaustible energy and drive, capable of great things, short-tempered, unthinking; in the 11th house, bad for mother, deceitful friends, joyous life and rich; in the 12th house, tyrant, forbidden acts, industrious, charitable, neither wife nor riches.

From the above indications it is clear that the position or Mars in the upachaya houses, in particular, the 3rd, the 6th and the 10th are good. Further, whenever friendly planets the Sun, the Moon and Jupiter pass through Cancer 28° wherein Mars has his debilitation in a horoscope where Mars is a Yogakaraka, good effects from these planets will be invariably felt. Again, of the three planets, Jupiter is in exaltation in Cancer 5°, where his friend Mars is in debilitation. But the Sun and the Moon, after passing through their exaltation in Aries 10° and in Taurus 3° are fast descending (Avarohana) to their debilitated positions at the same degrees in Libra and Scorpoio respectively. A planet is more powerful when it is ascending (Arohana) to its exaltation. With flood-lighting the intricacies of a planet in a particular position, we may propound a general principle that whenever it attains digbala (double strength due to Bhava position and lordship) and even if his friend suffers a debilitation, that digbala acts as a cushion and gives rise to Neechabhanga Raja Yoga to the suffering planet.

The Hindu Concept of Wealth and Its Function

Human Life is viewed and looked upon buy Hindu thinkers and sages as the training ground (sadhana kshetra) for man to unfold the potentialities and integrate them into a pattern. The human being is a blend of the divine and disbolic, he is dust and divinity combined. The human being has to put himself to such a training as to hold back the cursedness and lust on him and grow the divine element in him. Hinduism has proclaimed a scheme of fourfold values (aspirations) as governing the growth of human life. Human life has to be lived according to plan and not left to itself to shape as it grows.

The four-fold values can be classified under two heads, the first, the values artha and kama are the basis of human existence. They are possessions and passions. The life of man consists in his desires. Man is described by the Upanishads as a collection of desires. As is his desire, so is his nature. To fulfil the desires, man has to earn and gather material aids, i.e., wealth. All such material aids go under the name of artha. It is an instrumental value. It should not be pursued as an end in itself.

Man is not merely an economic being for he has other aspects characterising his life. The pursuit of wealth becomes value (Purushartha)

only when it does not contravene the canons of social justice and morality (dharama); otherwise it becomes a dis-value and stands condemned. Both passions (kama) and possessions (artha) have to be regulated by dharma.

The term artha comprises the whole range of tangible objects that can be possessed, enjoyed, shared and lost and that we daily require for the upkeep of our life and family.

Artha is absolutely necessary for man's life It is the source and sustenance of all virtues, not so speak of the mere gratification of desires. Without wealth virtues become impracticable. Poverty is never glorified as a virtue. At the beginning of all our spiritual ceremonies we resolves (samkalpa) that it is performed for securing all the four values. Wealth is not neglected.

The common-sense poet Bhartrihari sings the praise and function of wealth in ten verses. He points out to us how it is necessary for all men to live a dignified life. It is wealth and money alone that enables us to live a life of independence without appeal to others for our livelihood. One is asked to adventure forth on the high-seas for securing fortune. If a man cannot support himself and his family on the material plane, how could he work for moksha which is very difficult. Even those who talk of sanyasa (renunciation) must acquire something to give it up. They cannot renounce nothing; it is empty sanyasa, a mockery of the concept.

The Hindu ethicists have insisted on the necessity of man to earn his livelihood by the sweat of his brow while he is fit, strong and young. For achieving anything substantial in human life, one must be free from indigence and misery and enjoy a certain degree of economic competence. He must seek as far as possible to be self-sufficient.

Poet Nilakanta Dikshit writes that "Dharma is earned by artha and by dharma artha is earned. The one is the means and support of the other. Artha is the source of the whole world. The loss of wealth spells ruin. Moksha cannot be attained by poverty."

Arjuna in the *Mahabharata* holds the view that dharma and kama are the limbs of artha. In the Ramayana Lakshmana eloquently praises the function and the worth of wealth. He says : "From wealth amassed

and increased all actions proceed as rivers from mountains. To the person of little power and energy bereft of wealth, all actions are extinct, like-rivulets in summer. If a person abandons wealth, he seeking happiness, begins to commit sin and wrong and leads a sinful life with increased longing for enjoyment. To the wealthy exist friends and relations. He who has wealth is regarded as a man of importance by people. He is considered a learned man. He is lucky and he is intelligent. To the man of wealth dharma and kama and all else are helpful. The man of poverty desirous of wealth and seeking it finds it difficult to get."

The importance of wealth and its positive role as a contributory force for the development of man is affirmed by the Hindu thinkers. Money is the one indispensable means for the formation and growth of society, for the promotion and cultivation of commerce, industry, scientific research and discovery. For the destruction of evil forces money is necessary.

To the Hindu an affluent society is not necessarily unspiritual. Poverty, famine, and pestilence were regarded as the divine visitations resulting from the last of integrity of rulers and the impurity in administration. In the past the opulence of India fired the cupidity of many foreigners who overran us.

The Hindu sages were not unaware of the potentialities of money. They were keen that it should be utilised with control and perfect knowledge of its functions. Sri Aurobindo observes : "one of the three forces, power, wealth and sex are the strongest attractions for human ego and they are most generally misheld and misused by those who retain them. The seekers of keepers of wealth are more often possessed rather than its possessors; few escape entirely the distorting influence stamped on it by its long seizure".

It is not the possession that is the evil but the bad use to which it is put to Vidura states in the Mahabharata : "there are some people who have the conceit of learning, others have conceit of wealth, yet others have the conceit that they are born in a renowned family. Learning, wealth and good birth are sources of conceit to those who lack self-control. To the disciplined they are the very sources for the exercise of self-control."

Vidya mado dhana mado abhijata madastartha
Mada ime avaliptanam taeva mahatam dambah

Property is upheld as a necessary institution by the Hindu, but the holder of it is asked to use it for just purposes and hold it as its trustee. The Hindu concept comes very near the Gandhi's trusteeship theory of property. It is not given to men to indulge in all their desires and seek gratification in all the ways.

Kalidasa in his sage of the Raghu rulers exemplifies the ideals to which instrumental values like wealth and power must be used. The Raghu kings "acquired wealth for giving away, spoke sparingly in order to be truthful, they were desirous of conquest for fame and they entered upon married life for progeny". We should not have an ascetic loathing for money and be afraid of it. We must use it wisely.

Manu requires us to give a part of one's money in charity, and keep a part for the rainy day and spend the rest for himself, his family and dependents. In short, "all wealth belongs to the Divine and those who hold it are its trustees, not possessors. It is with them today; tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them; in what spirit, with what consciousness in their use of it, and to what purpose".

Hindu spirituality does not put a ban on money, it seeks to conquer it for the divine and moral use of men. To neglect it would be to strengthen the enemy who will use the money for the increase of evil. We should not fore share all wealth, but must use it for social purposes. One has to be entirely selfless, scrupulous, exact and careful in the use of money. Purity in matters of money in a great virtue (artha suddhi).

Self-protection is to be always kept in view. Surely the self has always to be protected. Wealth is one of the great protectors.

The uninformed critics describes the Hindus as a nation of anchorites, all of them ready to die and reserve a berth in heaven. Nothing is farther from trust than this fallacy. There is little authority in the Hindu thought to support this criticism. The Hindu never despised vital aims, social satisfactions, and obligations. He conceded absolute reality to life and its needs, and did not neglect its demands and duties. He had a social conscience. Kautilya in his Arthasastra states that it is a criminal offence liable to punishment by fire or imprisonment for a man to turn

an anchorite or take sanyasa without making adequate provision for his family and dependents. He had to take a no-due slip from the town or village magistrate.

The Hindu nation's love of beauty and its secular genius are seen in many of its inventions, e.g., the number zero, the art of drama, dance, sculpture or architecture, etc. They have developed many of the fine arts to great heights and are acclaimed as exemplary.

Taitiriya Upanishad records the prayer of the aspirant for money, gain, cattle, children and a life of hundred years. The Hindu mind never neglected the economic values but they saw that it was not abused. A mild non-violent type of socialism is advocated in the *Bhagavata Purana*. It states : "Living beings have a right only upto what is necessary for satisfying their hunger, he who feels like acquiring more is a thief and deserves punishment." The Hindu outlook did not stand for an acquisitive society nor for an affluent society without any state control. It stood for a dharmic society. It allowed men to make as much wealth as possible without contravening the principles of dharma. The Hindu mind was not doctrinaire in its approach and so it did not believe In the doctrine of absolute equality. It believed that each should grow to his best in the manner suited to his grain and svabhava. They knew the true implications of the doctrine of equality. They proclaimed an optimum ideal for mankind which is summed up in the Gita-*sarva bhuta hite rataha*, the good of all, the sarvodaya of Gandhi. The Hindu never declared that "all men are equal" (*sarve janaha samano Bhavantu*) but that all men must be happy (*sarve janaha sukhino Bhavantu*).

The Hindu view of social organisation is democracy. But it is not the democracy where what the majority think is the law. It does not believe in the cult of numbers which in the words of Matthew Arnold gives us a new type of barbarism.

It is a type of democracy which is described by Gerald Heard as organic."It is the rule of a people who have organised themselves in a living and not a mechanical relationship, where instead of all men being said to be equal, which is a lie, men are known to be of an equal value could but find the position in which their potential contributions could be realised."

Manu rejects the different views that dharma alone or that dharma and wealth, or that wealth and enjoyment are the most important values. He holds that all the three harmoniously cultivated, jointly constitute the threefold end of human life. This represents the most essential current of Hindu social philosophy and ethics. -9.

Some Important Yogas and Their Application-II

Mr. W. E. Cladstone was borne in Sagittarius with Sun and Mercury in the birth-degree, and Jupiter in 4th in his own house and in 7th from Mon in 10th, Mars, lord of 5 (and 12th) being in exaltation. Every student of English History knows he was one of the famous Premiers of England. Mark Sun and Mercury together in close conjunction in Lagna, with the lord of the Ascendant strong in 4th and in his own house, with Hamsa Yoga and also Kesari Yoga, as Jupiter is in 180° from the Moon. Mercury in combustion is not evil but good.

Raviluptakaraha Soumyaha Swasthemulatrikonagaha
Sarvavidhyadhiko Raja Netharesham Kacharinam

See meaning, if Mercury is in his own house closely combust by the Sun, the native is a learned king; *this rule does not apply to other planets.* So, even for Kanya (Virgo) Lagna or Mithuna (Gemini) Lagna, for which Sun is lord of 12th or of 3, if Mercury is combust but in his own house, it is good. For Dhanur (Sagittarius) Lagna, Sun and Mercury are the lords of 9th and 10th. So, Mercury's combustion does not matter. In fact, close and exact conjunction heightens the Raja Yoga, due to the combination of the lords of 9 and 10. But, I have seen Sun and Mercury in 5th, with Venus (lord of 6th and 11th) and Moon (lord of 8th), for Dhanur Lagna being a failure in life, born to inherit considerable properties but eliminating them and becoming poor. That shows lord of 6 or 8 mars the Raja Yoga caused by 9th and 10th lords. Some say, that Parasara has stated that the Sun and Moon do not have evil of ownership of 8th, and so, Moon is not bad for Dhanur Lagna. She may be passable, when with, or in opposition to Jupiter or Guru. But, to say Moon is not bad, as lord of 8, is not quite correct. In fact, the author of the *Uttarakalamrita* has clarified the matter by saying, Sun or Moon as lord of 8th is not a maraka-planet, though giving troubles. To my mind, it is clear from experience that Sun for Makara (Capricorn) Lagna is not god as lord of

8th, as Sun and the ascendant-lord are bitter enemies of each other. However, when Sun is in Lagna, and Saturn is in 8th, for Capricorn I have found that Sun does not spoil and his Dasa is good.

I have seen a Kanya (Virgo) Lagna chart with Mars in 8th aspecting Mercury and Venus, in 11th, with, however, Moon, the lord of that 11th house weak. The native misappropriated his client's money as a lawyer but managed to escape proceedings under the Legal Practitioner's Act, as his whereabouts could not be known. Mark Mars, the worst lord of 3 and 8 aspecting the 9th and 10th lords, Mars, lord of 3 and 8, is best in 3 and may be in 8; but his aspect is rather baneful.

On the other hand, I give below the chart (No. 1) of an eminent I. C. S., who rose to be an Executive Councillor and even an Acting Governor of Bombay, I think, in the last days of British Rule.

I do not remember the exact positions of Saturn, Rahu and Kethu. But, I remember well, they do not mar or eclipse the Yogakarakas. The native was a fearless and independent Indian I. C. S., of ability, scholarship and integrity. Please mark the key planets, Mercury and Venus, the lords of 1st and 10th, and of 2nd and 9th in 11th and Moon, the lord of 11th exalted in 9th and aspected by Jupiter. Evil Mars, lord of 3rd and 8th, is relegated to 12th, a safe place to corner him. Jupiter cause Vasumathi Yoga and explain his being born in a rich family.

Mar
7 5 Sun
Jup 8 4 Mer
Ven
6
9 3
12
Ket 10 2 Mon
11 1

		Mon	
	Chart No. 1 Venus is not Combust		Sun Mer Ven
Ket			Mar
	Jup		Lag

In a certain female horoscope (Chart No. 2) Mercury and Venus are very well combined in Lagna, as lords of 10 (and 1) and 9 (and 2) respectively. But, Venus, the lord of 9 the house of luck and good fortune, is rather weak, in combustion, for, though the combustion of

Mercury is not at all harmful, the combustion of Venus is not good. Luckily, Venus has obtained Neechabhanga (cancellation of debility) as Mercury is exalted (within the first 5 degrees of Virgo); 3rd and 8th lord, Mars in 2nd and his dashas periods were not good. The horoscope shows a poor father, in ordinary position, who will, however, rise up fairly well, though not very high. According to *Saravali*, Sun Moon, Mercury and Venus together, aspected by Jupiter from his own house in a Kendra (though 7 is also the Badhakasthana for a dual sign), show a good enough combination. But, my point is just to emphasize that the 9 and 10 Yoga, here, is just ordinary but not outstanding, as the combining of 9th and 10th lords are not quite so strong. So, the horoscope is fairly good but not very brilliant or excellent, (despite 9 and 10 Yoga and Kesari Yoga), whereas our President Radhakrishnan has Mercury and Venus, unsullied in lagna (Virgo), Mars being in 12th.

Mar
7
8
Sun Mon
Mer Ven
5
4
6
Ket
9
3
Rah
12
Sat 10
11
Jup
2
1

Jup			Rah
	Chart No. 2		
Sat			
Ket		Mar	Lag Sun Mon Mer Ven

As already indicated above for Dharma Karmadhipa Yoga to give real and high Raja Yoga, i.e., position and power, there should be no combination or aspect of lords of 3, 6, 8, 11 and 12. Everyone will understand why the association of baneful lords of 3, or 6 or 8 or 12, particularly 6 and 8 lords is, taboo. But, they may put the question: Why is the lord of 11's combination or association prohibited?

1. *Dharmakarmanetarou Randhralabhadipodyadi*
   Tayoh Sambandamatrena Na Yogam
   Nahabathenouraba *;*

2. *Sampatsoukyakharou tayornidhana Krillabadhicha Anyam Vina*

The texts mean that 9th and 10th lords give success if unassociated with the lords of 8 or 11, so that there is a rule that for Aries (or Mesha

Lagna) for which Saturn, lord of 10, is also lord of 11th (for a Chara Lagna and hence Badhakadhipati) and for Gemini (or Mithuna Lagna), for which Jupiter, lord of 10, also owns 7 (the Badhakas for a dual sign) and Saturn, lord of 9, is also lord of 8, there is no use in banking on 9 and 10 Yoga. But, this rule has to be very carefully understood and applied.

I give now the horoscope (Chart No. 3) of a gentleman who was the Accountant – General of Madras and then (even after retirement) the Financial Adviser to Indore and Baroda. Mark Jupiter lord of 10 in 9. A benefic owning Kendras gets Kendradhipa Dosha (quadrangular affliction); but, it does not mean, he is bad, in the sense that lord of 6 or lord of 8 is bad. It only means, he may kill as a maraka if there is no longevity. But, lord of 10 in 9, and especially in 9 is seen to be very good for Mithuna Lagna, though I do not quite like Jupiter in 7, even if he may give the native a good-natured and handsome wife. In the instant case, lord of 10, Jupiter, is in 9; and 9th lord Saturn is in 10. So, the evil of Saturn's lordship of 9 or Jupiter lordship of 7 cannot and do not affect the native. Mark also Sun, exalted in 1, a good feature, and Mercury and Venus, as lords of 1 and 4 and 5 (and 2), together in 11. The native was generally fortunate.

Mon
4
2
5
Sun
1
Mer
Ven
3
6
12
Sat
9
7
11 Jup
8
10
Mar

Sat	Sun Mer Ven	Mon	Lag
Jup	**Chart No. 3**		
	Mar		

I shall give another horoscope (Chart No. 4) to illustrate my point. It is this :-

Rah
4
5 Jup 2
1 Sun
3
6 12 Mer Ven Sat
9
7 Mar 11
8 10
Mon Ket

Mer Ven Sat	Sun		Lag Jup
	Chart No. 4		Rah
Ket			
Mar	Mon		

The native was born as one of a number of children of an ordinary Excise official. Mark Mercury lord of Lagna, in Neechabhanga. But, 1, 5 and 9 lords are in 10 and 10th lord is in Lagna. So, the horoscope is good enough, even for international reputation. But, the aspect of mars, lord of 6 and 11th on 10, the combination, and on the house lord Jupiter in Lagna is not good. But, it is unable to mar the Yoga, though it reduces the grade of success and reputation and in the Dasa of Mars, his rise was obstructed. The native is a very intelligent and brilliant I.C.S. and was connoisseur of music and delayedly elevated from a District Judgeship as a High Court Judge only in the Dasa of Rahu, whose fag-end however may mark his life's end, too, as Mars aspects Rahu also.

9 and 10 Yoga is the Yoga par excellence. But, to bear good fruit and to give outstanding and pronounced prosperity, the 9th and 0th lords must be associated in a good Bhava or house free from the malefic influence of Saturn or Mars, unless either of these planets happens to own the Ascendant or Lagna and so becomes the ruling planet for the native and free from the spoiling influence of the lords of 3, or 6 or 12 or 8 or 11.

This takes me to two important points. Firstly, the owners of 9 and 10, who must be in a good house and not in 3 or 6 or 8 or 12, should be so in Bhava Chakra or house-position, and not merely in Rasi. A planet, apparently in 9 from Lagna, may be in 8 in Bhava. Similarly, a planet, apparently in 6, may be good in 5 in Bhava.

Secondly, the lord of Lagna must be well placed and well associated, and much stronger than the lords of 6 or 8, for instance. Phaladeepika says, that, if no malefic in a quadrant or trine, i.e., 1 or 4 or 7 or 10, or 5 or 9, and if lord of Lagna and Jupiter are together in Kendras (1 or 4 or 7 or 10) the native does good work, conducting to Punya, enjoys manifold enjoyments and lives long (100 years) free from disease.

According to Jataka Parijata, if the lord of Lagna or the Ascendant is in a Trikona (5 or 9) or a Kendra (1, or 4 or 7 or 10) with or aspected by a benefic, and in the house of a benefic (i.e., of Jupiter, of Venus or of full Moon or of well-associated Mercury), and strong, the native achieves widespread fame (extending to the four seas or oceans). Jatakalankara says that if the lord of Lagna is in a Kendra, preferably in his own or exaltation house, with Jupiter or Venus in the house of a benefic and aspected by a benefic, the native will be a principled man of character, esteemed and respected by all people and gets all Sampath (of 8 kinds) and shines like a Sun, among men.

Thus, it is seen that Lagnadhipati or the ruling planet must be well associated and well placed in a Kendra or Kona, for the native to be able to enjoy any Yoga. A dyspeptic patient cannot enjoy rich food and fruits in his house; even so, a person, with Lagnadhipati weak in 3 or 8 or 12 or in Neecha and ill-associated cannot prosper much; and any Yoga may benefit the father, or elder or younger brother, etc., as the case may be and not the native.

The above statement, however, requires one qualification. Lord of Lagna Neechabhanga enables the native to break his poor birth's invidious bar and rise to clutch the golden keys of opulence and prosperity or power and position. Equally, Lagnadhipati in oocha-bhanga indicates a person born in a well-to-do place going down later. To illustrate:-

For Aries or Mesha Lagna, Mars in 4 in neecha is bad; but, with exalted Jupiter in 4 and with or aspected by a full Moon, gives distinct Neechabhanga Raja Yoga, meaning rise, from obscurity and poverty to fame and prosperity. Similarly, if for Aries, Mars is exalted in 10 in Digbala (directional strength) but Saturn is debilitated in Lagna, it is a case of oocha-bhanga, as the debility of Saturn, the lord of Capricorn where Mars is exalted, spoils Mars by evil aspect.

Various Yoga

Vesi, Vasi and obhhayachari Yogas and Their Results

In this chapter Vesi-Vasi-Obhayachari Yogas are discussed considering SUN, just as Sunapha-Anapha Dhurdhura Yogas were discussed considering MOON.

Sloka 1: Excepting Moon, if one of the five planets Mars, Jupiter, Venus, Mercury and Saturn is in the second house to Sun VESI Yoga is formed, VASI Yoga is formed, twelfth house and OBHAYACHARI Yoga when it is second and twelfth houses. Now their results are discussed below.

Sloka 2: The native born is Vesi Yoga will walk slowly, will stick to his words,, will fail in his endeavours, will be a hunch-back (will have his torso bent) and will always cast his look downwards. Now the result formed by each planed is discussed.

Sloka 3: If Jupiter is Vesi Yoga Karta (i.e., if it is in the 2^{nd} house from Sun) he will have much of wealth, and the company of relatives and friends.

Sloka 4: If Mercury happens to be Vesi Yoga karta, he will have a work which will involve washing and cleaning bodies, will be poor, but polite, soft in behaviour and shy.

If Mars is Vesi Yoga Karta, he will walk fast and will give trouble to others.

Sloka 5: If Saturn is Vesi Yoga karta, he will be fond of others wives, cruel in character, will look like an old man, and will be a rogue and will be disgusted.

Sloka 6: Now the general result of Vasi Yoga is discussed. The native born in Vasi Yoga will speak in a high pitch (i.e., a the top of his voice), have a well-developed body above the waist, will be always gay, will look through the corners of his eyes, will be stout, equal to a king, polite in character, knowing smritis, and will be busy.

Sloka 7: Now the result due to each planet conferring Vasi Yoga is discussed.

If Jupiter is Vasi Yoga karta, the native will have courage, patience, fighting spirit and intelligence, and will indulge in useful talks.

If Venus is Vasi Yoga karta, he will be brave, famous, cultured and will be famous. (Well known.)

Sloka 8: If Mercury is Vasi Yoga karta, the native will speak as desired, will be handsome and will carry out acts, ordered by others.

If Mars is Vasi Yoga karta, he will be clever at war, famous and will not reap any beneficial results from others.

Sloka 9: If Saturn is Vasi Yoga karta, he will do business, will be cruel minded, will appropriate others' wealth, have enmity with his teachers, will be the possessor of a good sword or of a weapon according to the times.

Sloka 10: The learned and the 'Deivagya' should properly judge the strength and position of the planets (from Sun) which confer Sun's Vesi Vasi, etc. Yogas and then discuss their results.

Sloka 11-12: The native born in OBHAYACHARI Yoga will patiently bear all difficulties, will regard all people with the same outlook, will not be too stout nor too lean, will be very strong and powerful, will have a neck like that of a lion, will not be very tall, will be all round and extremely lucky, will possess many servants and much wealth, will be receptive to relatives, equal to a king will be always happy, contented and will enjoy pleasures.

Here the special results of Obhayachari Yoga by each planet is not discussed as it is done for Dhurdhura Yoga, One should find out the result of Obhayachari Yoga by considering those discussed under Vesi and Vasi Yogas.

Results of Yoga of Conjunction of Two Planets

(Dwi-Graha Yoga)

Sloka 1: The results of the conjunction of any two of the seven planets-from Sun to Saturn- in a rasi, have been discussed vividly by our ancient sages (Yavanacharya and others). Such results of the Yoga of conjunction of two planets in a single sign are discussed here.

Sloka 2: the native born in the Yoga caused by the conjunction of Sun and Moon will be submissive to women, will not be beautiful, will do subversive activities, will be extremely wealthy, will trade in alcoholic drinks, and will be an adept in execution.

Sloka 3: The native born in the Yoga caused by the conjunction of Sun and Mars will be lustrous and courageous. He will be foolish. He will be strong and mighty. He will be fond of bad deeds like killing. He will be atrocious.

Sloka 4: If Sun and Mercury are conjoined, he will be a servant. He will not have steady income. He will be pleasing in talks. He will be a recipient of honours. He will be worshipped. He will be liked by the king and good people. He will be possessed of strength beauty and education.

Sloka 5: If Sun and Jupiter are conjoined, the native will be extremely charitable. He will have ministerial profession. He will be contented. He will be wealthy through his relatives. He will be a teacher of scriptures.

Sloka 6: If Sun and Venus are conjoined, the native will be skilful in the use of weapons (machines). He will be strong and powerful. He will have poor eyesight in his old age. He will have good relations and greater prosperity through women. He will be proficient in art of warfare.

Sloka 7: If sun and Saturn are conjoined, the native will have sound knowledge in metallurgy. He will be charitable and religious. The will be sorrowful on account of loss of wife and children, and mean-minded, and will follow his family tradition.

Sloka 8: If Moon and Mars are conjoined, the native will be brave. He will gain honour in warfare, and will be proficient in wrestling. He will suffer due to blood disorders. He will be clever in carving and sculptural work and mud, skin and metals.

Sloka 9: If Moon and Mercury are conjoined, the native will be proficient in writing poetry and stories. He will be rich and will be liked by wealthy women. He will have a cheerful disposition. He will be good-looking. He will be righteous and will possess sterling character.

Sloka 10: If Moon and Jupiter are conjoined, the native will have rich relatives. He will be helpful to his relatives. He will be very wealthy and will please learned people.

Sloka 11: If Moon and Venus are conjoined, the native will wear white clothes. He will have good knowledge of rules and rituals, He will be fond of poets, will be very lazy but efficient in doing business.

Sloka 12: If Moon and Saturn are conjoined, the native will marry a very aged girl, will look after elephants and horses, will have bad habits, will be subordinate to all and poor and will be an illegitimate child.

Sunapha, Anapha and Dhurdhura Yogas and Results

Sri Kalyana Varma says about Sunapha, Anapha and Dhurdhura, the three important Yogas caused by the planets occupying the second and the 12th signs counted from Moon.

Sl. 1. If one, two or more of the five planets, Mars, Mercury, Jupiter, Venus or Saturn (excepting Sun and Moon the two luminaries) are in 2 or 12 or in both the houses from the moon sign whatever be the sign, Sunapha, Anapha and Dhurdhura Yogas are formed respectively.

One can find out Sunapha Yoga by the planet in the second house counted from the Moon sign. Anapha is caused by the planet in 12 to Moon; and Dhurdhura Yoga by the planets both in 2 and 12 to Moon. In a horoscope only one of the three Yogas will be formed (or neither Sunapha nor Anapha nor both).

Sl. 2. If these three Yogas are not formed then it is called '*Kemadruma Yoga*'. But if Moon or any planet is not in a Kendra to Lagna and if Moon does not have aspect from any planet, then Kemadruma Yoga of the worst type is formed.

Note: some consider that Anupha Yoga is formed by Mars or any other planet in 10th from Moon sign, Sunapha when they are in the 4th from Moon, and Dhurdhura when they are in both 10th and 4th houses.

Sl. 3. There are 31 different kinds each in Sunapha and Anapha Yogas. There are 180 kinds of Dhurdhura Yoga. They are shown here.

Five varieties are formed by one of the 5 planets Mars, Mercury, Jupiter, Venus and Saturn in the 2nd from Moon's sign, ten varieties by two planets in the 2nd from Moon's sign, ten by three planets, five by four planets, and one by five planets.

Thus there are 34 varieties like wise. Dhurdhura is only a combination of both these Yogas and thus it has 180 varieties which can be obtained by (the principle of) combination.

Sl. 4. A native born in Sunapha Yoga will be wealthy. Having self-earned property, he will be charitable and knowing the meanings of Shastras, he will have good reputation, will please all by his good conduct, will be handsome, will enjoy all pleasure, and will be an intelligent king, a ruler or his equal or a minister.

Sl. 5. A native born in Anapha Yoga will be good at speech, wealthy and healthy, will have excellent character, will derive pleasure through good food, fragrant flowers, dress and ornaments and good ladies, will have good reputation, and have pleasing character, and will be happy and contended and fond of dress.

Sl. 6. A native born in Dhurdhura Yoga will be very famous by his speech, intelligence, valour and character, will be selfish, blessed with wealth, pleasure and conveyance, will be charitable, suffer due to responsibility of bringing up his family and its members, will have good behaviour and enjoy a high status.

Sl. 7. A native born in Kemadruma Yoga though born in a Royal family will have no pleasure through wife, will have no good food, no family pleasure, no good dress, no friends though he may possess wealth, will suffer due to poverty and will enjoy no pleasure will beg and suffer without money, will be afflicted with disease, will always suffer, serve as a menial, will have bad character, and will do a job which will make all people his enemies.

Sl. 8. One must determine the results of Anapha Yogas by considering the planets in Kendra Rasi to Moon and the strength of the planets and Moon.

Sl. 9. The learned "Deivagya" should tell the results of Sunapha Yogas by considering properly the strength of the planets which are Yoga karakas, having regard to time and place and of the period of the native.

Sl. 10. All these mentioned above are the general results of Sunapha Yogas. The results of the Yogas formed by each planet is varied and should be learnt properly. Now he tells about them.

A native born with the Sunapha Yoga karta Mars in 2 to Moon will do work with vigour, will be harsh in speech, will be leader of an army, will be cruel in character, will do harm to others, and will be arrogant and inimical.

Sl. 11. If Mercury is Sunapha Yoga Karta he will be proficient in Veda Sashtras and music, and will be charitable will be a composer or poetry, will be pure in mind, pleasant to all and beautiful.

Sl. 12. If Jupiter is Sunapha Yoga Karta, he will be famous as a teacher of many arts, a king or his equal, and will have a good family and wealth.

Sl. 13. If Venus is Sunapha Yoga Karta, he will have pleasure through women, possess plenty of lands and four legged animals like cows, and bulls, will be valiant, respected by King, very courageous, bold, learned and intelligent.

Sl. 14. If Saturn is Sunapha Yoga Karta, he will be very clever and intelligent, will be worshipped by the people of village and town, amass wealth, do acts stealthily, and will be courageous.

Sl. 15. Now he tells the results of Anapha Yogas formed by each planet.

If Mars is Anapha Yoga Karta (in 12 to Moon), the native will be the gang leader of thieves and rogues, will be independent, efficient in fight, clever at war, hot tempered, reputed, and will be praised by others, will have good physique and will be very proud.

Sl. 16. If Mercury is Anapha Yoga Karta, the native will be proficient at music and drawing, will be a poet, orator, the possessor of presents from king, and will be beautiful and wealthy, and famous.

Sl. 17. If Jupiter is Anapha Yoga Karta, he will be bold, noble and upright, will have an enduring character, will be the head of an advising committee, intelligent, and honoured by a king and will be a poet.

Sl. 18. If Venus is Anapha Yoga Karta, he will be loved by young virtuous women, will be friend of a king, protector of cows, will be famous, and handsome and will have plenty of gold and other treasures.

Sl. 19. If Saturn is Anapha Yoga Karta, the native will have broad shoulders, will be a leader, will quickly grasp others' words, will be a possessor of four-legged animals and will be fond of bad women.

Now he tells about the results of Dhurdhura Yoga formed be at least any two of the five planets (Mars, etc.) being on both sides of Moon.

Sl. 20. A native born in Dhurdhura Yoga formed by Mars and Mercury on both sides of Moon will be a liar, excessively wealthy, an expert, very cruel, will possess good behaviour, will be patient (polite), and will be fond of elderly bad women.

Sl. 21. If Mars and Jupiter are Durdhura Yoga Kartas, he will be famous in his trade, wealthy, inimical to his people, haughty, contented, protector of his race and community.

Sl. 22. If Mars and Venus are Dhurdhura Yoga Kartas, he will have good wife, will be lucky, fond of worldly affairs, neat, talented, will do physical exercises and will be an expert at war.

Sl. 23. If Mars and Saturn are Dhurdhura Yoga Kartas, he will have company of women of bad character, a wanderer, will earn a lot, will be always worried, irritable, will carry tales about others, will be a rogue and will have enemies.

Sl. 24. If Mercury and Jupiter are Dhurdhura Yoga Kartas, he will be dutiful, learned in Sastras, sweet voiced, will be a poet, a rich man, will be charitable and famous.

Sl. 25. If Mercury and Venus are Dhurdhura Yoga Kartas, he will speak loving words, will be extremely lucky, handsome, fond of dance, song, drama and other fine arts, will be respected by many, will be heroic and a minister.

Sl. 26. If Mercury and Saturn are Dhurdhura Yoga Kartas, he will go from one country to another in pursuit of wealth, will not be very talented, will be inimical to relatives, but will be respected by strangers and foreigners.

Sl. 27. If Jupiter and Venus are Dhurdhura Yoga Kartas, he will be courageous, patient, polite, will have a good knowledge of

laws, will be wealthy, will possess precious stones, will be famous, and will do acts like a king.

Sl. 28. If Jupiter and Saturn are Dhurdhura Yoga Kartas, the native will have magnanimous and noble character and knowledge, will speak loving words, will be learned, will hold responsible posts, will be respectable, and of peace loving temperament, wealthy and beautiful.

Sl. 29. If Venus and Saturn are Dhurdhura Yoga Kartas, one will behave like old people, will be head of his race (family) will be a Nipuna, will be loved by women, will receive presents from king and will be extremely wealthy.

One must find out the results formed by two or more planets just like the results mentioned above. If these Yoga producing planets have full strength at the exact cusp to the moon Bhava, the results read by the planets will be enjoyed in full.

If, however, the planets (or Moon) get Yoga by Rahu or Kethu or muted, or debilitated, or loose strength or posited in Sandhi, then these results will not be enjoyed.

Sl. 30. If Moon is in 1-4-7-10 (in Kendra) from Sun, then one will have wealth, intelligence, knowledge and reverence to a little extent. These will be average if Moon were in 2-5-8-11 (in succeedent) houses. They will be full, if Moon is in 3-6-9-12 (in cadent) houses.

Sl. 31. If Moon were in Adhirisiartha it will give very bad results. A native born at that time will be afflicted with poverty and other disagreeable results.

If Moon were in Dhirisiartha in day time it will give bad results like fear, sorrow, etc. Waxing Moon becomes a benefic at night. If that Moon conjoins one in Dhirisiartha it will cause very good results. Waning Moon becomes a benefic in day time. If that Moon conjoins one in Adhirisiartha it will be moderately benefic.

Waning Moon in day time and in Adhirisiartha is a benefic. It is a benefic while waxing and at night and in Dhirisiartha. Generally Waning Moon becomes a malefic and a waxing moon a benefic. By the foregoing, one must understand the differences

between extremely benefic-benefic-moderate malefic-extremely malefic.

Sl. 32. All benefic planets (Mercury, Jupiter, Venus) posited in Upachaya rasis (3-6-10-11) from lagna will make a native extremely rich. If two of these benefics are in any of the Upachaya Sthanas, they make one moderately wealthy. If only one benefic is in Upachaya, it will make him rich only to a slight extent. One must understand the differentiation of wealth as excessive-moderate-meager by the benefic planets also posited in Upachayas to Moon.

One must also know that the results given by the beneficial planets posited in Upachaya to Moon are less than that given by them when posited in Upachaya to lagna.

If there is no planet in Upachaya to both lagna and Moon, then the native will become poor and will be a pauper. These benefic planets in Upachaya give the result of Dhana Yoga even though one has Yoga of poverty like Kemadhurma Yoga.

Sl. 33. In this chapter dealing with sunapha and other Moon Yogas, nothing is said about Adhi and other Yogas. Since those Adhi Yogas are Raja Yogas, they will be dealt with in the chapter on Raja Yoga.

The Kalasarpa Yoga

The Kalasarpa yoga is fairly common and is found in the natives of both great and small. It is, indeed, one of the most glaring and obvious Yogas or planetary patterns in horoscopy. The author's research on it, though limited, has led to the following conclusions:-

(1) The yoga applies to mundane as well as personal horoscopes. In the mundane sense, it may be the nation's horoscope or it may be the horoscope of the currently ruling chief of state (monarch, dictator, prime minister of president).

(2) The yoga is formed when all the five planets and two luminaries known to the ancients are enclosed on one side of the nodal axis; but it does not seem to matter if one or more planets are in

conjunction with Rahu or Kethu, nor does it seem to matter if Rahu is above the horizon from the Lagna or Chandra Lagna.

(3) Rahu and Kethu have to do primarily with the family by bringing ruination of the family in personal horoscopes and ruination of the whole country (millions of families) in mundane horoscopes. Some might wonder how the lunar Nodes could affect or relate to the family. The explanation probably lies in the fact that the Nodes are involved in eclipses of the Sun and the Moon (father and mother, respectively) which are regarded as dreadful and malefic.

(4) In personal horoscopes of those with Kalasarpa Yoga, if the native is chief of state, he suffers loss of population or territory in wars, or becomes involved in disputes, or is forced into exile. If not a chief of state, but married, he usually loses his spouse or one or more children. If unmarried, he suffers from delays, tensions, frustrations, increase of enemies, disputes with superiors, the professional life is unsteady, and he may become suddenly entrapped in unfortunate situations from which he cannot easily extricate himself. However, the yoga does not impair the mental faculties and probably has little effect on the physical health and longevity.

(5) The details of the yoga may be most keenly felt during the Rahu or Kethu Dasa or Bhukti, or when they transit the Ascendant, the Moon or the Sun. It appears, however, that the Yoga acts more like a Nabhaas Yogas – that is, its effects are felt generally throughout life.

An instance of Kalasarpa Yoga in a national horoscope is that of the Independence Chart of India. Since this chart and its effects are well known to readers, it will not be reproduced and commented on here.

An excellent illustration of Kalasarpa Yoga in the horoscope of a ruler is Charles V Emperor of the only Roman Empire (King Charles I of Spain).

The son of Philip I (the Handsome, Duke of Burgundy and Archduke of Austria, and of Joan (the mad), daughter of King Ferdinand II of Aragon and Isabella I of Castile, he inherited four major dynasties by age 19.

In 1504, his mother had inherited the throne of Spain, but an imbecile gone insane, she was unable to rule and so her father and husband assumed the regency until March 1516, when Charles became King. At the end of September 1506 his father had died, leaving him Austria and the Hapsburg lands, Burgundy, Luxemburg, the Franche-Comte and Low Countries, with the right to contest for the Emperorship of the Holy Roman Empire. Through his mother, he received not only Spain, but Naples, Sardinia, Sicily and the Spanish-American colonies – Cuba, Mexico – from the Bay of Honduras along the shores of Darien and South America to the Rio de la Plata and Florida. In 1519, partially through bribes, he was elected Holy Roman Emperor over King Frances I of France, and also became "King of the Romans" (Germany).

The most powerful Western ruler of his time, he was beset by three great enemies – France, Protestantism and the Moslem Turks. His scattered possessions brought wars and problems as well as resources and money. He was too busy with wars to stave off Luther and the Protestants. He fought France in five wars – between 1525 and 1552 – and the last one was still raging after he retired and died. He suffered much misery and frustration owing of his Kalasarpa Yoga, and any dreams he had of a universal, unified Catholic empire, came to naught. His loose-jointed confederacy could not become a true European hegemony. Weary, half sick and disheartened, he abdicated at the end of October 1555, dividing his possessions between hi son, Philip II, and his brother, Ferdinand I, who became Holy Roman Emperor. He retired to a house near a monastery in Spain, where he died on the last day of September 1558.

Another good example of a horoscope of chief of state is that of King Charles XII of Sweden, whose birth time was given in the recently published biography by R. M. Hatton.

The king was busily engaged in the battlefield during most of his reign (November 1697 to December 1718). Persia, Denmark, Norway, Poland and Russia all plotted against Sweden and in 1700 the Great Northern War was launched and ended only some two years at his death, with the Peace of Nystad (1721), which forced Sweden to relinquish nearly all her possessions. In July 1709, the entire Swedish army of 18, 000 men was captured by Peter I (the Great) of Russia and Charles fled to Turkey, where he spent five years in exile and was then

forced to leave. At his death in Norway on December 11, 1718 by an enemy bullet, Sweden was impoverished, many lives had been lost, her struggle for an empire ceased and she was no longer an important European country. The ambitions and futile wars, sometimes instigated by Charles himself, came to naught due to his Kalasarpa Yoga.

The horoscope of Louis Napoleon III of France furnishes another instance where the head of state and his country suffer together owing to Kalasarpa Yoga in his horoscope. In his geniture you will notice that Rahu is above the horizon, both from the Lagna and Chandra Lagna.

He founded and wrecked the second Napoleonic empire. Like the preceding Charles V and Charles XII, he was a dreamer, had imperial ambitions for his county, but also had some good intentions. After he became Emperor on December 2, 1852, he got involved in several wars: tried to establish an empire in Mexico with his brother at the helm, only to see him assassinated; and was badly defeated by Persia in 1870. He was then required to abdicate in favour of a republic and went into exile in England, where he died on January 9, 1873.

General John Churchill, 1st Duke of Marlborough, was not a chief of state, though through his wife, a great friend of Queen Anne, and through his son-in-law, the Lord High Treasurer, he wielded great influence and was virtual ruler of England from about 1702-10.

The greatest general of his day, he was Commander-in-Chief of the English armies and also ambassador to Holland, whose armies he had commenced, but it was not all sunshine. In cession, beginning in 1701. The Rahu Dasa had commenced, but it was not all sunshine. In 1692, he had been deprived of all his offices and temporarily imprisoned in the London Tower and did not return to royal favour for six years. But in 1702 he was highly honoured by the Queen as a Knight of the Garter and Made military commander. At the end of 1711, however, he was dismissed again from all offices and went abroad into exile. Three years later, he was back in favour and resumed his military offices. Then ill-health set in and he died at the end of June 1722 after his third stroke. Rahu aspected by Jupiter and in the 10th from the Moon elevated him, but his Kalasarpa Yoga caused breaks in his career.

The horoscope of Prince Charles Edward Stuart ("Bonnie Prince Charlie") of the House of Stuart, shows how Kalasarpa Yoga finally put an end to this royal line.

This so-called "Young Pretender" to the English throne was the son of the "Old Pretender", half-brother of Queen Anne, who aspired to become King James III. James, the Old Pretender, had himself made an unsuccessful attempt to become king in 1708. Then the Earl of Mar tried for him in 1715, but also failed. Prince Charles Edward then tried (for his father, not for himself), but this last attempt in 1745-46 was also a failure. He was completely defeated at the Battle of Culloden in April 1746, a price of 30, 000 pounds was placed on his head, and he had to wander and hide until he managed to escape to France in September of that year. The fate of the House of Stuart was sealed, the Scots could no longer wear the kilt, and the clam system was dissolved.

Mary Stuart, Queen of Scots, mother of James I, the first Stuart on the English throne, had Kalasarpa Yoga, and so did James I and his son, Charles I, when Oliver Cromwell beheaded as a tyrant and traitor. This ended the Stuard line until Charles II, after eleven years in exile, became the first king under the Restoration. Charles II did not have Kalasarpa Yoga, nor did any of his Stuart successors, the last of whom was Anne.

The ill-effects of Kalasarpa Yoga were very evident in the lives of Mary, James I, Charles I and Prince Charles Edward. Mary's whole life was a series of misfortunes. Her first husband, King Francis II of France, died early; her second husband, Henry Stuart (Lord Darnley), father of James I, was strangled to death; and her third husband, James Hepburn (Earl of Bothwell), was driven into exile a month after the marriage and died insane in a prison in Norway. In June 1567, deprived of her last husband, she was forced to abdicate the Scottish throne in favour of her infant son, and was imprisoned in a castle in a lake. Not until 20 years later, however (February 1587) was she finally relieved of her miseries at the block.

James I became involved in religious disputes during his reign as King of England, and his life was overshadowed by the fate of his parents. His son and successor, Charles I, became further embroiled irreligious disputes and the Bishops War and his well known quarrels with Parliament over the royal prerogative. Prince Charles Edward's marriage was rather unhappy. His wife having left him, he took up with a mistress by whom he had an illegitimate daughter. He died a broken alcoholic on January 31, 1788.

Horoscopic Details

1. **CHARLES V**, born at 4-04 a.m., L.M.T. , March 5 (NS), 1500, near Ghent, Flanders, 3-41 E., 51-05 N. Ayanamsa: 15-25. Balance of Venus Dasa: 6 years, 8 months and 21 days. Rasi: Taurus-Saturn 0-45, Mars 9-32 and Rahu 26-51; Sagittarius – the Moon 22-11 and the Ascendant 25-19; Aquarius – Mercury 19-42 (R), Jupiter 20-37 and the Sun 28-43; and Pisces – Venus 10-25. Navamsa: Aries – Jupiter; Gemini-the Sun; Virgo-Rahu; Libra – the Moon and Venus; Scorpio – the Ascendant; Capricorn – Saturn; and Pisces – Mars; Kethu and Mercury (R).

Ket
Sun Mer Jup 10 11
Asc Mon
8 7
9
Ven 12 6
3
1 5
2 4
Rah Sat Mar

Ven		Rah Sat Mar	
Sun Mer Jup	**Rashi Chart**		
Asc Mon	Ket		

Mon Ven
Sat 10 9
Asc
7 6 Rah
8
11 5
2
Mar Ket Mer 12 4
1 3
Jup Sun

Mar Ket Mer	Jup		Sun
	Navamsa		
Sat			
	Asc	Mon Ven	Rah

2. **KING CHARLES XII**, born at 6-45 a.m., L.M.T. , June 27 (NS), 1682, in Stockholm, Sweden, 18-00 E., 59-20 N. Ayanamsa: 17-58. Balance of Saturn Dasa: 13 years, 7 months and 26 days. Rasi: Aries – M. C., 0-51; Gemini-Mars 2-24 and the Sun 17-46; Cancer-

Mercury 5-15, Venus 6-30, Jupiter 7-14, Saturn, 18-13 and the Ascendant 26-47; Leo-Rahu 8-07; Aquarius – Kethu 8-07; and Pisces – the Moon 7-05. Navamsa: Gemini-Rahu; Leo-Venus and Mercury; Virgo – the Moon and Jupiter; Libra – Mars; Libra – Mars; Sagittarius – Saturn and Kethu; and Pisces – the Ascendant Sun.

Rah
Mar Sun
5 6
Asc Mer Ven Jup Sat
3 2
4
7 1
10
8 9
12 Mon
11
Ket

Mon			Mar Sun
Ket	**Rashi Chart**		**Asc** Mer Ven Jup Sat
			Rah

1 2
Asc Sun
11 10
12
Rah 3 9 Ket Sat
6
Jup Mon
4 5
8 7
Ven Mer
Mar

Asc Sun			Rah
	Navamsa		
			Ven Mer
Ket Sat		Mar	Jup Mon

3. **LOUS NAPOLEON III**, born at 1-00 a.m. L.M.T. , April 20, 1808, in Paris, France; 2-20E, 48-52 N. Ayanamsa: 19-44. Balance of Rahu Dasa: 17 years, 4 months and 29 days. Rasi: Aries – the Sun 10-04 and Mars 10-06; Taurus-Kethu 3-02; Libra – M. C. 24-36; Scorpio – Saturn 0-41 (R and Rahu 3-02; Sagittarius-Ascendant 22-07; Aquarius – the Moon 7-06 and Jupiter 20-03; and Pisces – Venus 12-23 and Mercury 12-40. Navamsa: Aries – Jupiter; Cancer-the Sun, Mars, Saturn (R) and Rahu; Libra-the Ascendant, Venus and Mercury; Sagittarius – the Moon; and Capricorn-Kethu.

Sat Rah
Mon Jup 10 11 Asc 8 7
Ven Mer 9 12 6 3
Sun Mar 1 2 5 4
Ket

Ven Mer	Sun Mar	Ket	
Mon Jup	**Rashi Chart**		
Asc	Sat Rah		

8 **Asc** 6
Mon 9 Ven Mer 5
7
Ket 10 4 Sat Sun Mar Rah
1
11 12 Jup 3 2

	Jup		
	Navamsa		Sat Sun Mar Rah
Ket			
Mon		**Asc** Ven Mer	

4. **GEN. JOHN CHURCHILL**, born at 1-15 a.m., L.M.T. , June 5 (NS), 1650, at Ashe, Devonshire, England, 0.14W., 51-14N. Ayanamsa: 17-31.Balance of Mercury Dasa: 0 year, 8 months and 5 days. Rasi: Aries-Rahu 28-42; Taurus – Mars 13-16 and the Sun 26-01; Gemini-Venus 5-23, Mercury 4-57 and Saturn 13-32; Cancer-the Moon 29-28; Libra – Jupiter 13-33 (R) and Kethu 28-42; Sagittarius – M. C. 13-46; and Pisces – the Ascendant 15-46. Navamsa: Aries – Mars; Gemini-Kethu; Leo-the Sun; Scorpio-the Ascendant, Mercury and Venus; Sagittarius – Rahu; Aquarius-Saturn and Jupiter (R); and Pisces – the Moon.

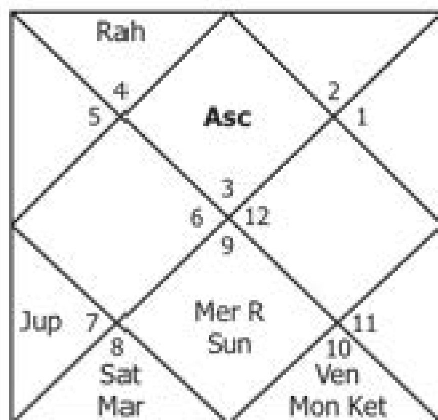
Rah
Mar Sun 1 2
Asc
11 10
Ven Mer Sat 3
12 9 6
Mon 4 5
8 7 Ket Jup

Asc	Rah	Mar Sun	Ven Mer Sat
	Rashi Chart		Mon
		Ket Jup	

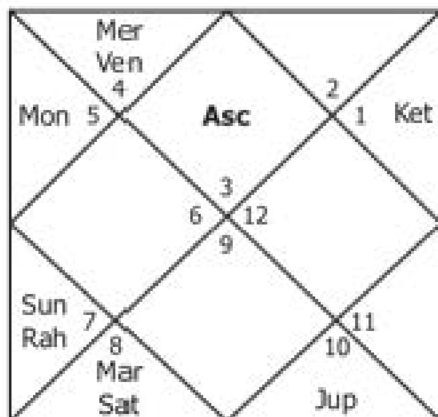
Rah
Mar
9 10
Asc Mer Ven
7 6
Sat Jup 11
8 5 2
Sun
Mon 12 1
4 3
Mar
Ket

Mon	Mar		Ket
Sat Jup	**Navamsa**		
			Sun
Rah	**Asc** Mer Ven		

5. **PRINCE CHARLES EDWARD STUART**, born at 5.00 p.m., L.M.T. December 31 (NS), 1720, in Rome, Italy, 12-15 E., 41-45N. Ayanamsa: 18-30, Balance of Mars Dasa: 6 years, 10 months and 25 days. Rasi: Gemini-the Ascendant 27-20; Cancer-Rahu 12-46; Libra-Jupiter 13-19; Scorpio-Saturn 14-20 and Mars 14-28; Sagittarius-Mercury 11-00 (R) and the Sun 21-48; Capricorn-Kethu 12-46, Venus 23-05 and the Moon 23-31; and Pisces – M. C. 6-18. Navamsa: Aries-Kethu; Gemini-the Ascendant; Cancer-Venus and Mercury (R); Leo-the Moon; Libra-the Sun and Rahu; Scorpio-Mars and Saturn; and Capricorn-Jupiter.



			Asc
	Rasi Chart		Rah
Ven Mon Ket			
Mer R Sun	Sat Mar	Jup	



	Ket		**Asc**
	Navamsa		Mer Ven
Jup			Mon
	Mar Sat	Sun Rah	

Moon in Yoga Configuration

Chandrama Manasojatah; This is what Shastra speak of the Moon. Moon was born of the mind of the creator. In Puranic Mythology Soma, the Moon, is commonly said to be the son of Rishi Atri by his wife, Ansuya, but the authorities differ. One made him son of Dharma, another gives his paternity to prabhakar (of the race of Atri) and he is also said to have been produced from the churning of the ocean in another Manwantara.

In the Vishnu Purana, he is called "the Monarch of Brahmins" but the Brihad Aranyaka, an older work makes him a kshatriya. He married twenty seven daughters of Rishi Daksha, who are personification of twenty-seven lunar asterisms but keeping up the personality, he paid such attention to Rohini, the fourth of them, that the others became jealous and appealed for their father Daksha's interference which proved

fruitless, and he cursed his son-in-law, so that he remained childless and moved the pity of his wives, and they interceded with their father for him. He could not recall his curse, but modified it so that the decay should be periodical not permanent. Hence the wane and increase of the Moon.

He performed the Raja-Suya sacrifice, and consequently became arrogant and licentious and carried off Tara, the wife of Brihaspati and refused to give her up either on the entreaties of her husband or at the command of Brahma. This gave rise to a wide spread quarrel. The sage Ushanas, out of enmity to Brihaspati sided with soma, and he was supported by the Danavas, the Diatyas, and other foes of the god. Indra and gods, in general, sided with Brihaspati. There ensured a fierce battle and the "earth was shaken to its center."

Soma had his body cut into two by Shiva's Trident, and hence he is called Bhagnatma. At length Brahma interposed and stopped the fight, compelling Soma to restore Tara to her husband. The result of this intrigue was the birth of a child whom Tara after great persuasion declared to be the son of Soma, and to whom the name of Buddha was given. Though there is no enemy to Moon but Mercury regards the Moon as his enemy as Saturn regards his father Sun as enemy.

The position of Moon in the chart of a native is of paramount importance. It is the ruler of the mind, intelligence, heart, mother, vital energy, beauty and saturation of blood. It is Phlegmatic windy, soft in speech and presides over North-West quarters. It rules over white colour, watery places and substances, Textiles, fine, chemical and pharmaceuticals, milk, sugar, pearl, silver, and young women.

The organs of the body ruled by Moon are arteries, nerves, brain, stomach. In females, it rules uterus, bladder, breasts and ovaries. In the natural zodiac, it owns Cancer sign and the 4th house. When it is a weak, debilitated and conjoined/aspected by malefics, it shall destroy the significations of fourth house i.e. education (especially acquisition of a degree) mother, conveyance, residential house, landed property, intelligence and agricultural gains. Moon in Taurus or Cancer always gives good effects.

Moon is strong from 11th of the bright half to the 5th of dark half, and benefit of strength from 6th of the dark half to 10th and bright half.

Moon is considered good in 1st 5th, 9th, 10th and 11th houses, moderate in 2nd, 3rd, 4th and the 12th houses, where one is attracted towards other's wives and loves luxury. It gives bad effects in 6th and 8th houses. The main and sub-dasa of badly placed moon, brings loss of mother, wife, wealth or suspension in service. These effects are general in nature which will be modified depending upon ascendant and planetary placement in the beginning of Dasa period it gives the effects of the house where posited, while in the middle of the Dasa, the effects of the sign occupied by it and the effects of the Karaka of the house occupied by the Moon in the last period of Dasha.

Brihat Jataka, states that Moon in Kendra to Sun, gives weak intellect to a person, in success (2nd, 5th, 8th and 11th) medium intellect, and a cadent houses (3rd, 6th, 9th and 12th) good intellect. When any planet (excluding Sun) occupy 2nd, 12th or both houses from the Moon, Sunapha, Anapha and Durudhara Yoga are produced. These three Yogas indicate fortune and affluence.

One born in Sunapha-yoga will be a king or its equivalent having property wisdom and wealth.

Native born in Anapha Yoga will be strong, wealthy famous, blessed with material comforts, well dressed, contented and happy.

Person born in Drudhara – Yoga, enjoys life and is blessed with abundance of wealth, vehicles and attendants.

Mars forming Sunapha or Anapha – Yoga makes one energetic, powerful, wealthy and bold. Mercury makes one skilful, eloquent and proficient in arts. Jupiter makes one wealthy, virtuous happy and honoured by the sovereign. If it be Venus he will be rich and sensual when Saturn is in the 2nd or 12th of the Moon the person enjoys other's wealth, adopts to various occupations and becomes a leader of men. Provided ther are more than 30 bindus of Samudia Ashtak Varga in 2nd & 12th houses to Moon.

Another important chandradhi-yoga is formed, when benefics like Mercury, Jupiter and Venus occupy 6th, 7th and 8th houses from Moon. One born in such a Yoga will be a Commander (Army of Police) a minister or a ruler. Such natives attain height of prosperity and pleasure, overcome their foes and live a long life free from diseases. In Yoga formed with

respect to Moon, the Sun in opposition, Moon will lower the Efficacy of the Yoga.

There can be seven types of Adhi-Yogas, when the above three occupy one or more of 6th, 7th and 8th house from the Moon.

(i) All the three benefics in 6th, 7th and 8th house.

(ii) In 6th and 7th.

(iii) In 6th and 8th.

(iv) In 7th and 8th.

(v) In 6th only.

(vi) In 7th only.

(vii) In 8th only.

Absence of planets in 2nd and 12th of Moon is said to form Kemadruma – Yoga a bad Yoga (please note the native becomes obscure, miserable, base, though born in a king's house.

Sage Garga opines that if Moon occupies a Kendra position from Lagna or is associated with Mars, Mercury, Jupiter, Venus or Saturn in Kendra, this Yoga is nullified.

But Varaha Mihira, rejects this view, and holds that the Moon with the malefics or in a Kendra to Mercury, Venus or Jupiter also do not favour cancellation of this Yoga, except with Mars or Saturn in Kendra to Moon. He had a soft corner for Mercury, Jupiter and Venus, being natural benefics. The effects shall be felt with a pinch of salt, when malefics conjoin benefics.

Brihat Jataka praises Moon aspecting Jupiter for a day birth which makes one wealthy while for a night birth. Moon aspecting Venus, makes one happy. When all the benefics are in the Upachaya houses (3rd, 6th, 10th and 11th) from the ascendant, the person shall be immensely rich, when the three benefics mercury, Jupiter and Venus be in Upachaya houses from the Moon the person will be an ordinary landlord. When there are two benefics in these houses, one shall possess moderate wealth. In case of only one benefic, one shall have little wealth (hand to mouth). If no benefic no land or house. The main point to ponder

over these Yogas is that the great Varaha Mihira has authoritatively stated that even if there are other malefic Yoga even then the efficacy of this Yoga will prevail. By this, the sage has complimented the Upachaya position of the benefics from Moon since he does not agree to mitigation or annihilation of kemadrumayoga by Kendra position or association of planets like Mars, Mercury, Jupiter, Venus and Saturn, as annunciated by sage Garga.

I am of the view that Kema-druma-yoga is not so dreaded as looked down upon, while the position of benefics in Upchaya houses (3rd, 6th, 10th and **1**1th) from Moon shall mitigate if it do not completely alleviate.

The chart is adduced to elucidate my contention. The native is a Virgo born with Rahu in Lagna, Mars in the 6th, Moon, Ketu in the 7th, Saturn in the 8th and the Sun, Mercury, Jupiter and Venus in the 9th. All the three benefics (Mercury Jupiter and Venus) are in Upchaya position from the Moon. The unsullied lagna and 10th lord Mercury joins Venus (9th lord) in the 9th, forming Karam-Dharam Yoga. Jupiter lord of 4th and 7th avoiding Kendra-Dhipati-Dosha joins the Yoga to enhance its efficacy.

Mars in the 6th and the Saturn in the 8th have mutually exchanging places, to form Viparita Raja-yoga, in addition to formation of Durudhura-yoga (Mars and Saturn being in 2nd and 12th to Moon). The native had an ordinary service career since debilitated Saturn aspects 10th houses. Mars (3rd and 8th lord a dire-malefic for Virgo) aspects the planets forming the Yoga. He is now running Venus Maha Dasa and lost wealth in business (run in the name of his wife) while the native was in service.

Dr. B. V. Raman writes, in Bhavartha Ratnakar that a Virgo nativity loses wealth in Venus Dasha. But another view goes thus;

Kanya Lagne Jatasya Bhrigoh
Chandra Syavayadi
Sambandho Yadi Vidheta Raveh
Dare Dhanagam

Meaning: In case of Kanya Lagan natives, when sun is related to Venus or the Moon by mutual conjunction or aspect, etc. the native will have access to wealth during Sun's Dasa.

The Native owns landed property worth lacs of rupees, a spacious house a self made factory. He is doing well with his own job these days. Such Dasa must elevate him in his business.

Combination for Debts And Poverty

First and fore aim of any person is to fulfill basic needs of himself and his dependents.

Generally food, clothings and shelter are quite important to protect life to live in society. Now a days many highly educated class of persons are also suffering from dire poverty, at the same time many illiterates are enjoying rich posh comforts of the life. Some earns lakhs of rupees effortlessly, but some others hardly earn their bread. All these facts can be traced successfully through the individual horoscope (Birth chart) by competent astrologer or a palmist. In my opinion person's future depends solely on their birth time i.e. (Birth chart) which cannot be demolished or renewed like building by men.

However, favourable Dasha Bhuktis are cause of little fortunes well within the scope of basic horoscope. In every chart there will be Dhana Yoga and as well as Daridra Yoga, of the two which ever is strong native under goes its influence. Here my chosen heading is Poverty/Debts and hence, I try to place certain such Yogas before you, they are as follows:

(a) Lagna lord in 12th house and 12th lord of lagna.

(b) Exchange of 12th lord and 2nd lord.

(c) 4th, 5th, 9th, and 10th, Lords in 12th or 6th.

(d) 2nd, 3rd, 11th Lords in 12th or 6th.

(e) 2nd Lord debilitated and placed between malefics.

(f) Persons born in Gola Yoga.

(g) Those born in Sakata Yoga.

(h) Those born in Kalasarpa Yoga. In addition to above 2 or 3 conjunctions.

(i) When 3 or 4 planets in their deep debilitation and without Neechabhanga.

(j) When Lagna Lord placed in 12^{th} and aspected by Maraka Planet.

(k) If Lagna is occupied by Saturn & placed between Malefic Planets (Lords of 12^{th} & 6^{th}).

(l) If the 6^{th}, 8^{th} or 12^{th} from Lagna becomes Arudha, poverty results in.

(m) When "Kemadurma Yoga" exists without canceling effects.

(n) When "Yuga Yoga" exists.

(o) When 6^{th}, 8^{th} & 12^{th} Lords occupies 2^{nd} house.

(p) When all planets are in debilitated condition and placed in Kendra.

(q) When Lagna Lord is placed in 6^{th}, 8^{th} or 12^{th} along with malefics and aspected by 8^{th} Lord, will be poverty stricken even though born in rich family.

(r) When Lagna and Amsha both in moveable sign and aspected by Saturn or debilitated Jupiter, he would beg for his food.

(s) Rahu in 2 in some signs cause extravagant expenses and heavy debts. Many combinations are still there. I request the learned readers to apply these rules to compare/contrast their case studies and enlighten us their views of experience.

Finally, I would like to give certain remedial measures in order to limit dire poverties, miseries & other sufferings. If one adopts these techniques with sincerity and devotion, he should get good results soon.

Remedies

(a) Daily chanting of "Rina Vimochana-Angaraka Mantra". Native or Sufferer should draw a line from a Charcoal and invite all Daridratva (Rina Badhas) in it. Then he should chant the above mantra and wipe out the line so drawn earlier with his left foot. This may be done daily or on Tuesdays.

(b) 'Sri Narasimha Rina Vimachana Stotra' to be chanted daily for 2-3 months.

(c) 'Sri Sookta' to be chanted daily and Sri Sookta homa may be performed with 108 Sandal paste balls/Bilvapatras.

(d) For those who cannot afford to do any of the above, they should take up 'Magha Snana' cold water bath for one month before Sun rise during Magha Masa, preferably in 'Jeevanadi' or River/Tank etc., & donate something to Brahmins or atleast to visit Vishnu or Shiva temple and observe fast on Shivaratri.

(e) Similarly one month cold water bath taken during 'Kartika-Masa' and offering 'Deepa Dana' to Brahmins and lighting 108 lamps (Kartika Deepa) around temple of Vishnu or Shiva, bestows wealth. Many other techniques are existing in various parts of India. One may get it prescribed through a competent astrologer/vedic priest.

(f) One should perform "Pradosha Kala Shiva Pooja" to get rid of all sorts of afflictions. The poverty, miseries, calamities, adversities, grief, debts and diseases are all found to trouble persons who have forgotten or neglected Shiva Pooja on Pradhosha i.e. Trayodasi falling in evening of both dark half and bright half. When the above coincides with Saturday it is known as "SHANT PRADOSHA". The similar conjunction on Monday known as "SOMA PRADOSHA" both are very much pleased to 3 eyed divinely Lord Shiva. On this day all other God/Godesses said to assemble at Kaildasa and worship the Three Eyed Lord. This bestows all kind of wealth to the worshipper.

(g) One should chant Narayana Hridaya and then Laxmi Hridaya and again Narayana Hridaya with utmost devotion on all Fridays with Laxminarayana Pooja, Vedic priest may be consulted/arranged for further details on this matter.

Taking Saligrama teertha after its worship with "Saligrama Stotra" vidhi, bestows native all comforts.

Chapter 09

Service

Judging a Nativity for Ups & Downs in Career

An Astrologer has often to judge a horoscope for seeing professional attainments of a native. He has to answer questions regarding promotion, losses and gains, transfer, travels, difficulties in work etc. The astrologer has to carefully assess the entire horoscope, the prevailing Dasa periods and transits then give his judgment. The following should be studied :

(i) The prevailing major and sub-period.

(ii) The transits from Moon, in Nakshatras, from natal Sun, 10^{th} lord and also the ascendant. The transit of major and sub-period lord should be seen. They give adverse results when transiting the 6^{th}, 8^{th} or 12^{th} house from natal ascendant.

(iii) See if there are any Raja Yogas, Dhana Yogas, Penury Yogas and other Arishta (misfortune) Yogas in the horoscope. Jupiter in transit when aspecting a good Yoga activates it and Saturn in transit when aspecting a bad Yoga activates it.

(iv) See the position of major and sub-period lord in the Dasamsa chart. They will give bad results in the 6^{th}, 8^{th} or 12^{th} house, in debilitation or inimical houses. The position of Dasamsa ascendant and 10^{th} house and their lords is very important. A planet is connected with the 10^{th} or 2^{nd} house in Rasi Chart and badly afflicted and weak will not give good results even if it is very well placed in the Dasamsa Chart.

(v) The Ascendant, Sun and Moon are the three pivotals of a horoscope, Sage Parasara in the Chapter on Sudarshana Chakra has given them a special importance. If they are all powerful and

well placed the native will rise very high in life. If these three are weak and afflicted the native will lack initiative and enterprise and will not be able to achieve much in life.

(vi) The Badhaka lord creates obstacles. It cannot deny an event on its own but will certainly create difficulties and obstacles. Badhaka should be determined as follows :-

(a) For moveable sign as ascendant the 11th house in Badhak house and 11th lord badhaka adhipati or Badhaka lord. For fixed signs as ascendant the 9th house is Badhaka house and its lord the Badhaka lord. For dual signs as ascendant the 7th house is the Badhaka and the 7th lord the Badhaka lord. From this information we derive the Badhaka planets for different ascendants as follows :

Ascendant	**Badhaka Planet**
Aries	11th lord Saturn
Taurus	9th lord Saturn
Gemini	7th lord Jupiter
Cancer	11th lord Venus
Leo	9th lord Mars
Virgo	7th lord Jupiter
Libra	11th lord Sun
Scorpio	9th lord Moon
Sagittarius	7th lord Mercury
Capricorn	11th lord Mars
Aquarius	9th lord Venus
Pisces	7th lord Mercury

Note: Badhaka lords are to be reckoned from the Rasi Chart and Chalit Chakra is not considered while determining them.

The illustration given below demonstrates the effect of a Badhaka planet.

Illustration 1. Male born June 28, 1952 at 10:05 hrs (IST), Jalandhar.

Planet	Longitude	Nav	Planet	Longitude	Nav
Asc	4-11-30	(4)	Sun	2-13-15	(10)
Moon	4-16-54	(6)	Mars	6-10-02	(10)
Mer	3-03-03	(4)	Jup	0-20-03	(7)
Venus	2-14-08	(11)	Sat	5-15-15	(2)
Rahu	10-00-47	(7)	M. C.	1-09-34	

B.O.D. Venus 14Y 6M 19D.

Janma Nakshatra: P. Phalguni

Note: In Chalit Chakra, the planets are in the same position as in Rasi-Chart.

Rasi Chart

Sat
Mer
6
4
Mar 7
Ket
Mon
3 Ven
Sun
5
8
2
11
9
Rah
1 Jup
10
12

	Jup		Ven Sun
Rah	**Rasi Chart**		Mer
			Asc Ket Mon
		Mar	Sat

In this horoscope Yogakaraka Mars is well placed in an Upachaya Sthana. It is aspected by Jupiter and is exalted in Navamsa and Dasamsa charts. The native had frequent career betterment during the major period of Mars. He earned good money and lead a prosperous life. The native approached during the major period of Rahu and the sub period of Jupiter. The question was regarding his promotion. Jupiter is the 5th lord placed in the 9th house. It is aspected by Yogakaraka Mars. But Mars is also the Badhaka planet and Jupiter is in the Badhaka house. Therefore, the native was told that he would be denied promotion. The native was denied promotion even though everything looked in his favour.

In the above manner the effect of Badhaka planet should be determined. The transit of Mars from Scorpio and Sagittarius aspecting the natal Mercury was also adverse.

Combinations Or Yogas

I am describing below the following three types of Yogas:

(i) Raja Yogas or Combinations for power and affluence.

(ii) Dhana Yogas or Combinations of wealth.

(iii) Penury Yogas i.e. the combinations which give poverty.

Before describing these Yogas, let me describe the meaning of a Yoga or a combination. The combinations are of the following four types:

(1) **Exchange of House:** Two planets if occupy each other's sign, are said to have exchanged houses or signs. This is the most powerful combination.

(2) **Mutual Aspect:** Mutual aspect between two planets is the second type of combination. This combination is the second most powerful combination.

(3) If a planet is aspected by its dispositor it is the third type of combination. It is less powerful than the above two types of combination.

(4) **Conjunction**: Two planets in the same sign are said to be in Conjunction. For this type of combination to be effective the two planets should be in the same sign and simultaneously in the same house when seen in the Chalit Chakra. This is the least powerful amongst the four types of combinations. I have found that this combination is powerful when within 10 degrees of each other. It is very powerful when planets are in the same Navamsa.

Besides the above four types of combinations described by Sage Parasara, Mantreshwara in Phaldeepika describes the following two types of combinations:

(1) Two planets in trinal house from each other. For example, Sun in Aries and Jupiter in Leo.

(2) Two planets in an angle or Kendra from each other. For example, Sun in Aries and Jupiter in Cancer.

Variable Karakas And Karakamsa

Before going on to describe the various Yogas, it is important to know about variable Karakas described by Sage Parasara. We are all aware of the fixed Karakas or significators. For example Sun of soul and father, Moon of Mother, Venus of spouse and so on. Similarly, Sage Parasara also describes Variable Karakas which vary in different horoscopes.

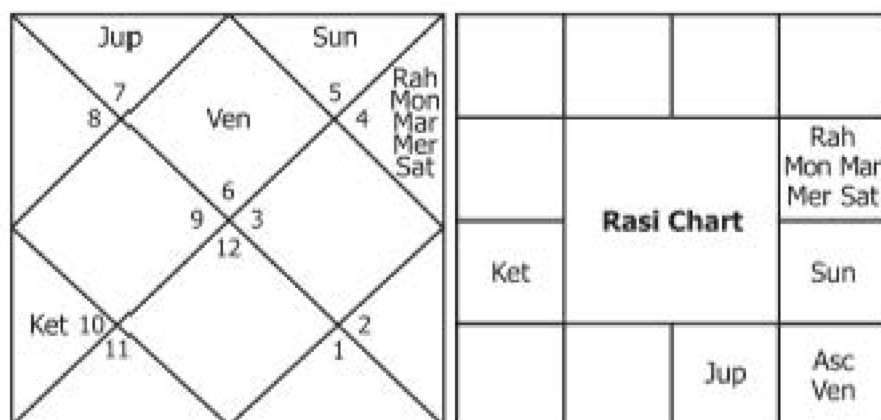
Consider the longitude of planets without their sign position. Take the following horoscope.

Illustration 2. Emperor Charls Francis Joseph. I: Born on August 17, 1887 at Persenberg Castle, Austria at 9.50 A.M. (LMT).

Planet	Longitude	Nav.	Planet	Longitude	Nav
Asc	5-24-32	(5)	Sun	4-01-49	(1)
Moon	3-06-47	(6)	Mars	3-01-27	(4)
Mer	3-13-13	(7)	Jup	6-07-54	(9)
Venus	5-10-29	(1)	Sat	3-08-16	(6)
Rahu	3-26-12	(11)	M. C.	2-28-55	

B.O.D. Saturn : 14Y 1 M 16 D

Rasi Chart



The planet whose degrees are the highest is the Atmakaraka (Significator of Soul). The second highest is the Amatya Karaka (Significator of ministerial position). The third highest is Bhratri Karaka. The fourth highest is Matri Karaka. Fifth is Pitri Karaka. Sixth highest is Putra Karaka. Seventh is the Nati Karaka and the planet whose longitude is the least becomes the Dara or Stree Karaka.

Note: For considering the Variable Karakas Ketu is not considered. That is, only eight planets, Sun to Rahu are to be considered.

In the above example Karakas can be tabulated as below. This means that Mercury whose degrees are the highest i.e. 13°13', becomes the Atmakaraka. Similarly other Karakas are determined. The readers will also notice that the degrees traversed by Rahu in a sign are considered starting from 30 degrees. This is so because Rahu is always retrograde. In our example the degrees traversed by Rahu are (30°-26°12') = 3°38'.

Planet	**Longitude**	**Karaka**	**Meaning**
Mercury	13°13'	Atma	Soul
Venus	10°29'	Amatya	Position
Saturn	8°16'	Bhratri	Brother
Jupiter	7°54'	Matri	Mother
Moon	6°47'	Pitri	Father
Rahu	3°38'	Putra	Progeny
Sun	1°49'	Nati	Grand Children
Mars	1°27'	Dara	Souse

Note: These are responsible for considering certain types of Raja Yogas.

Karakamsa: The sign in which Navamsa occupied by Atma Karaka falls becomes the Karakamsa. In our example, Atamakaraka Mercury is in Libra Navamsa. Therefore, Libra becomes the Karakamsa.

Raja Yogas

(1) In Hindu astrology the angles have been described as the abode of Lord Vishnu or Preserver and Protector. Trines have been described as the abode of Goddess Laxmi (Goddess of Wealth). Their combination cause the most powerful Raja Yogas.

Therefore, we have:

(i) *Trine + Angle = Raja Yoga.*

Less powerful Raja Yogas are formed by the combination of two trinal lords and two angle lords.

Thus we have,

(ii) *Trine + Trine = Raja Yoga.*

(iii) *Angle + Angle = Raja Yoga.*

Illustration 3. Napoleon Bonaparte borne on August 15, 1769 at 11:30 A.M. (LMT) at 41°N55, 8E40°.

Planet	Longitude	Nav.	Planet	Longitude	Nav.
Asc	6-15-42	(11)	Sun	4-02-07	(1)
Moon	9-09-22	(12)	Mars	4-21-25	(7)
Mer	3-15-31	(8)	Jup	6-24-26	(2)
Venus	2-16-24	(11)	Sat	3-06-15	(5)
Rahu	8-00-09	(1)	M. C.	3-23-29	

B.O.D. Sun 0Y-8M-24D

Janma Nakshatra : U. Shadda

Rasi Chart

8
Rah 9
Jup
6
5 Sun Mar
7
Mon 10
4 Mer Sat
1
11
12
3 Ven Ket
2

			Ven Ket
	Rasi Chart		Mer Sat
Mon			Sun Mar
Rah		Asc Jup	

In this horoscope notice the following Raja Yogas :

(i) Lords of Angles 4th (Saturn) and 10th (Moon) exchange houses.

(ii) Lords of a Trine 5th (Saturn) and an angle 9th (Moon) are in mutual aspects.

(iii) Lord of Trine (9th lord Mercury) and Lord of angle (10th lord Moon) are in mutual aspects.

(iv) Lord of trine (9th lord Mercury) is in conjunction with Yogakaraka (4th and 5th lord) Saturn in the 10th house.

(2) Sage Parasara describes another powerful type of Raja Yogas as follows :

(i) Combination of Atmakaraka and Putrakaraka i.e. : Atmakaraka + Putrakaraka.

(ii) Combination of ascendant lord and the 5th lord i.e. : 1st lord + 5th lord.

These are to be considered from two ascendants :

(a) Ascendant i.e. the rising sign.

(b) Karakamsa ascendant.

Note: Karakamsa is to be considered in the Rasi-Chart.

In Napoleon's horoscope, Karakamsa ascendant is Aries. From Karakamsa ascendant lord is Mars and fifth Lord from that is Sun. They are both in combination in Leo. This is a powerful Raja Yoga.

(3) Combination of Atmakaraka with:

(a) Ascendant Lord (b) Putrakara (c) Karakamsa ascendant lord, a Raja Yoga is formed.

In Napoleon's horoscope Atma karaka Mercury and Putrakaraka Moon are in Mutual aspect, forming a Raja Yoga.

(4) A very interesting Raja Yoga is described by Sage Parasara, as such: If lords of evil houses (6, 8 and 12) are debilitated and aspect ascendant, a Raja Yoga is formed.

(5) A strong and well placed Moon when aspected by 4 or more planets a Raja Yoga is formed.

(6) If Amatya Karaka is in combination with the following a Raja Yoga is formed: (i) Atmakaraka (ii) Ascendant lord (iii) Putrakaraka (iv) Karakamsa lord.

Note: These Raja Yogas are common in the horoscope of bureaucrat and civil servants.

(5) Nodes when in combination with a trinal or an angular lord from a very powerful Raja Yoga. For this the node (Rahu or Ketu) should be in an angle, trine, 2nd, 11th or the third house.

Note: When such a node in a Raja Yoga is in the house of valour i.e. the third house, the native may become a dictator.

Other Important Yogas:

(1) **Kesari and Gaja Kesari Yoga**: Jupiter in a Kendra to Moon. It becomes very powerful when one of these two is aspected by Venus.

(2) **Amla Yoga**: Benefics in the 10th house from Moon. (In Napoleon's horoscope, Jupiter is in the 10th house from Moon, thus forming both Gaja Kesari and Amala Yogas).

(3) **Pancha Maha Purusha Yogas** : (5 Yogas for a great person).

If any of the five planets Mars, Mercury, Jupiter, Venus and Saturn are in own house or exaltation and simultaneously in an angular house, they form the five Mahapurusha Yogas.

(i) Saturn so placed forms Saga Yogas.

(ii) Jupiter so placed forms Hamsa Yoga.

(iii) Mercury so placed forms Bhadra Yoga.

(iv) Venus so placed forms Malavya Yoga.

(v) Mars so placed forms Ruchaka Yoga.

These Yogas make native daring, enterprising and give him leadership qualities. The basic characteristics are according to the planet concerned.

(4) **Kahala Yoga**: If dispositor of the ascendant lord is exalted or in own sign and is simultaneously in an angular or a trinal house Kahala Yoga is formed. The native with a Kahala Yoga is enterprising, brave, intelligent, cheerful, friendly and well respected by his associates.

(5) **Neecha Bhanga Yogas or Cancellation of debilitation**.

There are very important. Cancellation of debilitation gives a native prosperity in the end. As the planet is debilitated difficulties are experienced but in the end the native is able to overcome these difficulties during the period of concerned planet itself.

Note: (1) I have found these working in divisional charts also.

(2) Some charlatans give remedies on seeing a debilitated planet with debilitation cancelled. They then feel happy that the native is able to overcome his difficulties due to remedies. Actually it is because of the cancellation of debilitation that the native is able to overcome his difficulties and not due to any remedy.

The cancellation of debilitation occurs under the following circumstances :

(a) If the dispositor of the debilitated planet is in an angular house from ascendant or the Moon.

(b) If the lord of the sign where such a planet is exalted is in an

angle from the ascendant or the Moon.

(c) If the debilitated planet is aspected by its dispositor.

(d) The debilitated planet is in own or exalted Navamsa.

Note: The planet with whose help the debilitation is cancelled should be strong and well placed.

(6) **Vipreeta Raja Yoga**

If lords of evil houses i.e., the 6th, 8th or the 12th house are in combination a Vipreeta Raja Yoga is formed. Vipreeta means opposite. The native rises from difficulties and from adverse situations to rise to a high position.

Dhana Yogas or Wealth giving Combinations

The second house is the house of wealth. Eleventh house is the house of income and gains. In the following circumstances, these form Dhana Yogas:

(1) *Trine + Second house.*

(2) *Trine + Eleventh house.*

(3) *Angle + Second house.*

(4) *Angle + Eleventh house.*

(5) *Second house + 11th house.*

(6) *Second lord + Rahu or Ketu.*

(7) *Eleventh lord + Rahu or Ketu.*

Jupiter is the significator of wealth. When it is in combination with 9th lord (fortune) or second lord or eleventh lord a Dhana Yoga is formed.

Sage Parasara based on the above rules gives some special Raja Yogas. Let us study these, because they help us in understanding how Dhana Yogas manifest.

(1) If there is a sign owned by Venus (Taurus or Libra) in the fifth house and it is occupied by Venus and Mars from the 11th house aspects it a Dhana Yoga is formed.

(2) Mercury in the fifth house in own sign aspected by Mars and Moon from 11^{th} house a Dhana is formed.

The readers should notice the following Raja Yogas and Dhana Yogas :

(1) Ascendant occupied Rahu aspected by dispositor Mars.

(2) Mutual aspect between 9^{th} and 10^{th} lords.

(3) Mutual aspect between 9^{th} lord and 11^{th} lord.

(4) 10^{th} lord with 11^{th} lord in the 9^{th} house.

(5) Second lord Jupiter in the 11^{th} house with 7^{th} (Kendra) lord Venus and 4^{th} (Kendra) lord.

(6) Second and fifth lord Jupiter aspects 9^{th} lord Moon.

Thus the readers can understand that every planet is in a Raja Yoga or Dhana Yoga. These were responsible for making native the richest man on earth during his times. This is a simple case where astrological rules can be easily applied and seen even by a beginner in astrology.

Poverty Yogas and Yogas for misfortunes

Houses 6, 8 and 12 are evil houses. Their involvement is necessary for poverty and misfortune. The bad Yogas are formed in the following manner:

(1) Lords of second and eleventh in the 6^{th}, 8^{th} and 12^{th} house. It causes losses and poverty.

(2) Lords of trines in 6, 8, 12 cause misfortune, grief and loss of position.

(3) Lords of angular house in 6, 8, 12 cause misfortune, grief and loss of position.

(4) Lord of 3^{rd} in 6, 8 or 12 creates obstacles in life.

The above are the most important 'bad Yogas'. The other Yogas for misfortune are :

(1) **Kemadruma Yoga**: This causes calamities, poverty, loss of position and grief. It is formed when there are no planets in second or

twelfth from Moon except the nodes or the Sun. It gets cancelled if a planet aspects Moon or a planet other than Sun, Rahu or Ketu is in an angle from Moon.

(2) **Nirdhana Yoga**: If Sun is weak and afflicted in an angular house and is debilitated in Navamsa it causes extreme poverty.

(3) **Shakata Yoga**: When Jup is in 6^{th}, 8^{th} or 12^{th} from the Moon sign and Moon is not in an angular house Shakata Yoga is formed. This Yoga causes ups and downs in life, obstacles and mental tension.

(4) If ascendant lord, Sun and Moon are all weak and afflicted the native leads an ordinary life.

(5) If second lord is combust, afflicted and debilitated the native is burdened with loans.

Important Points to Remember

The readers should remember the following important points while interpreting Yogas:

(1) If the planet involved in Raja Yogas or Dhana Yoga extremely weak and afflicted its results will not be felt and the native will only experience adversities.

(2) A planet if in a bad Yoga but strongly placed for example in exalted Navamsa aspected by benefics it will give good results.

(3) The Yogas should be reckoned in Dasamsa also when studying the horoscope for the native's career.

Success in Business

To see whether the native will be successful in business study the following houses :

(i) Second House because it is the house of wealth.

(ii) Fifth house because it is the house of gains from investments and risk taking.

(iii) Tenth house because it is concerned with the native's career and status.

(iv) Eleventh house because it shows income and gains.

(v) Ninth house because it is the house of fortune and luck.

The above houses should be strong and well placed. Only then should a person think of Venturing into own business.

Transits

Transits are to be studied both from the Moon sign and the ascendant. While studying transit from the ascendant, remember the following points :

(1) See the transits in the same manner as planets in their natal position are studied. The planets transiting 6, 8 or 12 become weak.

(2) Give special attention to the transits of major and sub-period lord. If they transit 6, 8 or 12 or their debilitation sign or are combust in transit adverse results are experienced.

(3) Transit of Jupiter over natal position of a planet is good. Jupiter if in transit aspects the natal position of major lord or sub period lord gives beneficial results.

(4) Jupiter activates the sign it transits. It also activates a Raja Yoga or Dhana Yogas when it aspects in transit. This will be so even if the Dasa of the concerned planets is not in operation.

(5) Saturn when transiting over natal position of a planet gives misfortunes. Its aspect is also bad. Saturn transiting in the 7^{th} from or over natal Sun causes unfortunate developments in a native's career. Operating sub period lord decides whether the native will overcome these adversities or not.

(6) Benefics transiting over natal position of Dasa lord do good and malefic cause difficulties.

Professional Geologists – An Astrology Study

According to Prof. B. V. Raman, the 10^{th} Bhava represents occupation, ambition and energy, temporal honours and success, foreign travels, respect, means of livelihood, self-respect, religious knowledge and dignity. He has expounded the results of various planets in the 10^{th}

house in the text *Hindu Predictive Astrology*. On the basis of available principles of astrology one can divine one's means of livelihood but with certain reservations, for in the present civilization there are innumerable means of livelihood and to pinpoint a specific means is rather difficult. The astrological rules are also very complex in that the specific means of livelihood has to be ascertained by considering a planet posited in the 10^{th} Bhava, its strength and aspects received, its Paka Dasa and Bhukti, its disposition in Dasamsa chart, and if there is more than one planet the strongest therein or the strongest planet in the horoscope, etc. Indeed with the varied strength and nature of various Bhavas and numerous planetary dispositions, it is perhaps possible to account for various means of livelihood and a clear interpretation of jobs demands the best of analytical skill in an astrologer.

The profession of geology is only a couple of centuries old and part of the work like water-divining, predicting earthquakes, examination of the ground and materials of the earth were in part used to be the work of an astrologer or germnologist and other persons, well versed in such. But a scientific study of the earth is comparatively recent though human civilization knew mining and winning some metals and precious stones from the bowels of the earth.

What are the indications in a horoscope which suggest a professional geologist ? Whether one can undertake geological work in private capacity to support one's life or one will have to enter service under government or some company, is the profession of geology the best for the horoscope, etc., are more difficult to answer on a cursory examination of horoscope. If one has to achieve the purpose of leading the life of a professional geologist, whether his educational field permits it, the scope of such an achievement and whether it is the least strainful job that can be recommended to the horoscope, etc., further complicate the problem. Perhaps part of the solution lies in studying some of the horoscopes of professional geologists.

If a professional geologist is asked the question why he selected this profession, the answer may be that he felt geology was an easy subject for study or he was forced to study geology since he felt that mathematics was difficult for him or circumstances forced him to pursue the subject, etc. The answers may be common for some countries while it may not be so throughout the world. Also ignorance that subject

like geology did require little or no mathematics to expound, due to the established curriculum of various educational organizations, is not correct. These things reveal the mind of professional geologists. A geologist is given too much hardship, adventurous nature and good deal of tolerance, irrespective of the persons' employment. Though the present-day facilities have made the job much easier, to be a professional geologist a person should possess these and other qualities to be true to the profession, since he is the first person to set his foot on any land to decide its utility. But that is not the only type of work in the profession. Professional geologist may be on the teaching staff of a university, an adviser on lands, a dealer in similar literature, an editor of magazines connected with the earth sciences, etc., in which case the hardships experienced by the person may be different. Owners of landed property and mines need not necessarily have a knowledge of geology and/or mining. Similarly, educationally directed professional geologists in service may not own lands or mines. Also under large organizations dealing with earth, one may be a student of applied geochemistry, geophysics, etc., where, even though they are trained in particular physical sciences they are to do with the applied fields in service. Even amongst professional geologists in service one may spend much time in a particular branch like investigation of particular minerals, fossils, groundwater, civil engineering adviser, laboratory studies, etc. The field is very vast but certain fundamental aspects run common through horoscopes.

Generalisations which can be observed for geological profession are that the earthy signs should be connected with the 10^{th} Bhava or aspect or association of Saturn or Mars to the 10^{th} Bhava, connection of Rahu to the 10^{th} Bhava and the Sun with nominal strength. The Sun and/or Mars with strength in such horoscopes will give elevated positions of technical administration. Saturn should be strong. Otherwise one may not get to the highest rung of the ladder even though the Sun or Mars be strong.

The generalization is clear from the table given in s the next page. A horoscope (I) changed from an educational institution to active survey during his Sani (Saturn) Dasa, Shukra (Venus) Bhukti, after that he rose gradually to the highest office of the organization by the beginning of Ketu Dasa. Ketu in the 9^{th} in Mithuna (Gemini) is noted to bestow

'elevation to responsible and exalted position. ' Saturn in the 10th from Lagna and the Moon as Yogakaraka paved the way for changing the career to the active field especially during the Bhukti of Lagna lord. The Sun is exalted in Rasi but debilitated in Navamsa. Mars also aspects the 10th. He was the leader of an expedition, the only one of its type after the Independence, to the Andaman Isles which was dreaded by even the forces. Note that Sani in a Jala (watery) Rasi in the 10th helped the native in conducting the operations extremely successfully. However, the four-planet combination in the 7th from Lagna and the Moon has a salutary effect on the personality.

In horoscope II, Chandra Lagna (the natal Moon) with its lord is an earthy sign. He could only have had an excellent education in geology in spite of a flare for Sanskrit as can be seen from the aspect of retrograde Jupiter on the house of education, indicating that his professional house (Kumbhantya with Saturn, from Chandra Lagna is stronger than Lagna. The Sun is in debility in Navamsa.

In horoscope III, Lagna is in an earthy sign, for which Saturn in Yogakaraka. Chandra Lagna with Mars is powerfully aspected by Saturn. In spite of his efforts to have education in physics, having been given a seat in the university he had to change over to geology.

Horoscope IV has Mars in Lagna with Rahu in the 10th. From Chandra Lagna the 10th is aspected by the Sun-Saturn combination. The native had an excellent geological education.

In horoscope V, four planets are in exaltation., *viz.*, the Moon, the Sun, Venus and Saturn. The Moon is in an earthy sign. Mars is in the 10th from Chandra Lagna, of course, with Jupiter separated by about 12°. He was elevated to a responsible position during Sani Dasa, Sani Bhukti.

In horoscope VI, Lagna is aspected by Saturn. Lagna is separated from Jupiter by about 19°. Chandra Lagna does not have Rahu, the latter being separated by about 22° arc, but the 10th from Chandra Lagna is aspected by Mars. Saturn gains Digbala from Lagna. Although the native was interested in medicine he was circumstantially driven to geology. In the profession he commands power, during Sani Dasa Shukra Bhukti.

In the case of horoscope VII, the 10th from Lagna is an earthy sign, powerfully aspected by Saturn. From the Moon the 4th is occupied by Rahu. In Dasamsa, Lagna is Mesha (Aries) with the Moon, Mercury, and Ketu. Sani aspects the 10th from Dasamsa Lagna from the 8th house, i.e., Vrischika (Scorpio). Mars also aspects the 10th from Dasamsa Lagna.

Horoscope VIII is interesting. The 10th from Lagna is an earthy sign with Jupiter aspected by Mars associated with the Sun in debility. The Moon is with Rahu, but separated by an arc of about 15°. The 10th from the Moon is also aspected by Mars. The native was on the staff of a university but changed to active survey later. In Dasamsa, the 10th from the Ascendant is aspected by exalted Mars associated with Saturn.

Horoscope IX has the Moon in an earthy sign with the 10th house from the Moon having Mars. Chandra Lagna is the 10th from Lagna. Venus, the Moon and Saturn are exalted in horoscope X. Jupiter is in Lagna, in own house, but the Moon is in an earthy sign with Mars. The native is a geophysicist.

Lagna and the Moon are in an earthy sign in horoscope XI, aspected by Mars. The Ascendant and the Moon are disposed in earthy signs, in horoscope XII. Saturn aspects the 10th from the Moon and Lagna, and Mars is in the 10th from Chandra Lagna.

Horoscope XIII contains Sani in the 10th from Lagna, and Rahu in the 10th from Lagna. About the end of Mars Dasa, the person was elevated to a responsible position, and Mars Dasa also helped him go abroad more than once.

Horoscope XIV belongs to a geochemist. His Lagna is in an earthy sign aspected by Saturn and Mars. The 10th from Lagna is a saturnine house aspected by Saturn.

The purpose of this article is to drive home the point that any connection between Saturn, Mars and Rahu with the earthy signs and the 10th house is sure to interest the native in geology and make it his profession. In what specific field he will be interested in geology or undertakes any work can only be decided by more detailed examinations.

Table of Horoscopes of Professional Geologists

Sl.No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
Saturn	5	11	10	11	7	10	8	9	6	7	9	9	6	5
Jupiter	1	8	3	8	11	4	11	2	7	9	1	3	7	4
Mars	1	3	4	12	11	2	1	7	11	2	3	3	3	7
Sun	1	3	1	11	1	3	9	7	8	12	11	5	3	12
Venus	1	2	12	10	12	3	10	6	8	12	1	6	2	11
Mercury	2	2	1	10	1	3	9	6	8	1	10	6	2	12
Rahu	9	9	12	9	3	11	3	1	6	4	2	1	5	7
Ketu	3	3	6	3	9	5	9	7	12	10	8	7	11	1
Lagna	7	11	2	12	5	4	5	5	5	9	10	2	9	2
Moon	7	2	4	8	2	11	12	1	2	2	10	6	8	12

Astrology and Means of Livelihood

Varaha Mihira in Brihat Jataka, Adh. I. Sl. 3 Says - *'Karmarjitham purva bhave sadadi yad tasya panktim samabhi Vyananakt!'* - meaning that the horoscope is an indicator of our past good and bad deeds at our credit and as to how we are going to work out the interplay thereof.

The seers of astrology who composed treatises on the science, thousands of years ago when life was free from fashionable fever of hectic nights and haggards days, have not evidently thought of medley of jobs in the modern civilized world. Excessive materialistic activity of scientific ingenuity and advanced technology and a hundred and odd economic, social and political superstructures of life have exposed myriad openings for employment. Complexity of professions is assuming a more and more bewildering nature. To indicate exact means of livelihood, though the horoscope depends upon blending of the influences of planets, signs and houses and there too it would be very difficult to predict with exactitude. We may say a man would be an engineer, but whether a civil, mechanical, electrical, mining or textile engineer will depend upon the planet who has the greatest influence in livelihood. Another question that poses itself is whether a person would have the same source of livelihood throughout his life. Many persons start their career in service and later do well in their own business. Further, in finding means of livelihood, can we make a distinction between salary and pension ? Many retired servants enter business but most of them either enter private service or live on pension and savings or rent on buildings they own or have built. It is very difficult to analyses all factors carefully and predict the tendencies governing one's livelihood. Like any other sciences, astrology too has its own limitations. We have to realize it and it is the duty of those deeply interested in the science to increase its utility to society by earnest research and selfless efforts.

Let us study and analyse the principles of deduction of the means of livelihood of a native from his horoscope as enunciated by great Acharyas of yore. In the matter of astrologically judging and determining different mundane houses are allotted to the different needs of Kalapurusha or the individual. There is one house for wealth, another for patrimony, the other for income, etc. There is one house, Karma viz. the 10^{th} (midheaven). Karma is very broad term. Karma means the sum total of the good and bad deeds at our credit when we are born

on this planet. Livelihood or avocation is only one facet of the term karma. Karma is not merely avocation but is a comprehensive term.

The twelve houses indicate different activities in the world. A professional means of earning a livelihood may be determined by the houses and planets which are prominent in a horoscope. If the 1st is strong, the native will earn by his personal efforts. If the 2nd is strong articles of food or speech would play a prominent part. The 3rd determines courage, brothers, heroic valour, communication, writing, short travel, etc. If the 3rd is strong and has connection with the 10th, the person may earn through writings and short travel. He may run a big business, may serve in army. If the 10th lord is connected with the 4th house and indications are strong, the person may get income from house or motor vehicle. The 5th has reference to learning, counsel, speculation, and games of chance. The harmonious dispositions of the 10th and the 5th indicate earnings through above means. The 6th represents sickness or diseases, if the 6th houses is connected to the 10th and the horoscope indicates medical studies the person may be a doctor by profession. The 7th indicates partner, husband or wife, travel etc. If the 7th and the 10th are harmoniously disposed – blending their effects together – the person may be benefited from a partnership. The 8th indicates legacy, imports, exports etc. When the 8th and the 10th lords are connected the person may earn through foreign business or from property got through legacy. The 9th indications would be connected with the foreigners' foreign lands, law, religion etc. The connection between the 9th and the 10th may bring earnings through practice of law or the person may become religious head or may earn through teaching or preaching. The 10th house is the house of profession and the nature of profession is indicated by the 10th lord and by the nature of planets or planets occupying or aspecting it. The 11th is the house of gain or income and planets occupying or aspecting the house would bring money according to the planets occupying or aspecting it. The 12th is connected with places of confinement and distant lands. If Saturnine qualities predominate the 10th and of the 12th is connected thereto, the person may be a jailor. When the planets connected with giving income to person i.e. deciding his livelihood occupy the houses (from the 1st to the 12th Bhava) the results got modified according to the actual house occupied.

Varaha Mihira in Brihat Jataka (Karmajeevadhyara) Adh. X. Sl. I., Mantreswara in Phaladeepika. Adh. V. Sl. I. and Vaidyanath Dikshit in Jataka Parijata, Adh. Xv. Sl. 43. The callings of men are as various, as interesting and as diversified as the individual peculiarities they exhibit. Take the Lagna or the Moon at the birth and see who occupies the 10th house from it. If the Sun is in the 10th house the person inherits paternal property from the father; if the Moon is there, he inherits money from the mother; if Mars occupies it, he procures wealth through his enemy; if Mercury joins the 10th he gets money through friends; if Jupiter is found there, the person has wealth through brothers; if Venus is in the 10th, the money come through wife or women; and if Saturn occupies it, he gets wealth from inferiors such as servants, etc.

Planets in midheaven or aspiring to be midheaven are to be treated accordingly. Secondly, when there are no planet in the 10th house from the Moon or the birth sign, then find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsa he is. The ruler of that Navamsa will influence the profession. According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of planets (1 posited in the 10th house reckoned from the Lagna and the Moon or (2) owning the 10th house counted from the Lagna, the Sun and the Moon. Every one of these, should be taken into consideration while determining the source of income of the native, as a man get money from various ways both at one time as well as at different periods in his life. The view taken by Bhattotpala and his quotations from Gargi seem to be the best. For instance, a man may be lawyer and may have lands yielding crops, may carry on ready money transactions, may be a paid trustee or manager in some charitable institution or temple and may hold shares in banks and be at the same time a Government pleader paid so much per month. His father and mother may give him money, his wife may bring dowry and his brothers and friends may also help him.

The profession or occupation of a native is generally judged from the planet or planets occupying the 10th house and if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the sun or the 10th Bhava whether before or after in the radix of a native and its condition-whether strong or weak: due to its position and aspect

exert much influence in this respect.

Brihat Jataka. Adh. X. XL. 4, states the gain of money from livelihood should be ascertained from the strong benefic planets occupying the Ascendant, the 2nd and the 10th. The Ascendant is to be studied as the earnings accrue through powers and efforts of the native. The 2nd being the seat of the wealth and the 11th being the 2nd to the 10th too are to be scrutinized. The 10th indicates the nature of profession and the 2nd shows the kind of earnings which the 11th confers.

Means of livelihood means gain of money. Therefore study of the 2nd, the 4th, the 9th and the 11th become highly necessary. The Ascendant, the 5th and the 7th too are to be examined in addition to the 10th. These Bhavas also point out ways through which the native comes by the wealth. It will be helpful to remember that in fixing the means of livelihood ancient Acharyas have not made the 10th Bhava the sole source of information. Parasara Says 'Bhagyadeva arunam Siddhibhagyadeva dhanayatee' meaning that success in endeavours and gain of money (wealth) depends entirely on luck. A careful study of the 9th from the Ascendant and the Moon and of their lords in respect of gain of money will throw a flood of light on the profession.

Looking from another angle, the 10th house is the 9th from the 2nd: the 6th from the 5th and so on. Such relationships deserve careful consideration. The 2nd is the house of inborn potential energy-speech and sight are symbolic expressions of the same. Inherited wealth indicates the result of past deeds which have to be enjoyed in a particular birth. This house is the 5th from the 10th signifying that Paravdha of a man is the result of one's Karma's activity in this phenomenal world. But as the 10th is the 9th from the 2nd it is suggestive of the fact that the man's status in life depends both on one's past deeds as well as on the potential energy bestowed in a certain incarnation.

Similarly, it has to be remembered that the 10th being the house of creation, action and the 5th that of creativity, the potential for action, the 6th-8th relationship between the two is meaningful. One cannot smoothly act unless the conditions necessary for the same are present. The 10th is an impediment for the 5th because it is located 6th from it; obviously the urge cannot have an easy go if the 10th house is not strong enough to meet the challenge of the 5th.

Uttarakalamrita, khanda V. Sl. 1 attributes livelihood as on of the factors governed by the 1st house. This is understandable as the 1st house denotes the natural and personal traits. The nature of profession, a person follows is determined by the nature of the planets influencing the lagna-factor i.e. the lagna and chandralagna and their lords. Saravali Adh. 22. Sl. 12, says - 'When the Sun is located in any sign of Venus (Taurus and Libra) and is aspected by the Moon the man is fond of prostitutes, he supports, many women and lives by watery-vocation. ' (Note- it would be observed that there is not the remotest reference to the 10th house in the Sloka and yet it is very clearly stated the profession is one of by watery vocation - 'Saliajeevi'). Jataka Parijata. Adh. II. Sl. 56 says – 'The house in which the lords of the Lagna and the 2nd house are located indicates the source of one's livelihood. ' Brihat Parasara Hora-Purbakhanda-Karkamas Graha – Phaldhyaya-Adh. I. Sls 22-30 deals with the livelihood-result of various planets in Karkamsa. Since Karkamsa is in the nature of Lagna, it is clear that Lagna is relevant to the question of determining profession.

Kendras are the pillars of the horoscope. Kendras reveal what are within and they get expression and manifestation through konas. The 10th Kendra has two konas viz. the 2nd and the 6th. Hence what is within the 10th gets manifested through the 2nd and 6th. Planets occupying the 2nd and the 6th will express the 10th. So the planets in the 2nd and 6th give the clue what will be the a vocation of the native. If there is no planet in the 2nd and the 6th then the lords of the two houses will mould the avocation. Thus we see all the twelve houses of the zodiac have some contribution in moulding the avocation. Mid heaven (i.e. the 10th house) manifests, not the characteristics of one sign alone but also the modifying characteristics of the other eleven signs all tending to make the 10th what it is. There is no separation in the unity of the zodiac. It is an endless circle which cannot be broken.

To decide the nature of profession and livelihood, the key-qualities of the planet or planets influencing the 10th will help us to arrive at a facile judgement.

Beside other significations the Sun is a creator, promoter, owner, manager and physician. He also rules government, brokerage or commission. When the planet that proves to be the deciding factor as

regards a person's livelihood, happens to be the Sun the person may get rulership of a country, land, province, district, etc., royal positions and dignities, service under the Government, administrator, a maintainer or law and order enforcement of commands. He may be engaged in medicine, doing mediatory work or highly authoritative jobs in Forest Department, Municipal Corporation etc.

The moon is planet of fecundity and rules liquids, mind, mental work, unsteadiness, movements changes, salt, seas, etc. If the Moon is deciding the profession then the person's job will have something to do with the following factors: Shell, pearls, Salt, agriculture, ships, fish, hospitals, service to women (women welfare), holy shrines, maternal property, etc. He may be a sailor, mariner, navigator, fisherman, boatman, dealer-in-pearls, or one working in pearl-fisher, mid-wife, nurse etc.

Mars is a planet of action and rules profession involving rudeness or cruelty, engineering works, fire, lands and daring operations. Callings involving instruments, armaments & tools & department like police, military and medical. The person's will be connected with military preparations, doctor (Surgeon), chemist, butchery, metallurgy-generally all works in iron, steel or fire.

Mercury is a planet of reasoning or education. Governs merchandise, and profession like clerks, accountants, auditors, copyists, teachers, authors, translators, postmen, messengers, astronomers, mathematician, publishers, printers, etc. are due to the influence of Mercury.

Jupiter is a planet of expansion. All professions which are dignified and which require a good judgement, can be attributed to him. He governs principally banks, treasuries, income tax or revenue department, charitable or educational institutions, lawyers, editors, teachers, councillors, judges, priests, senators, bishops, ministers.

Venus is a planet of pleasure. Venus governs Dramatists, artists, wealth and perfumers, weavers, car-dealers, jewelers etc. are governed by him. Venus governs wealth and hence income tax, wealth tax and other venues are all governed by him provided there is a connection with Saturn, Rahu or Ketu to indicate dealers in gold, precious stones, elephant or horses, cows, hotel-keepers, confectioners, linen drapers, scent-dealers, players, maid servants. etc.

Saturn is a planet of obstruction. He also governs service, misery, oil etc. The person will be engaged in a job connected with engravings on wood, stone work execution, porterage, scavengers, shoe making, garden work, brick masons, digging pits, oil etc. It has been observed that he influences service under government especially or under foreign influence. He also governs jobs connected with punishment. Saturn gives one leadership in labour organizations, trade-unions, service under various capacities, expert in work and extracting work from others.

Rahu is a planet of eccentricity. The erratic or cruel deeds are attributed to him. But he is well disposed occupying the houses of benefics, especially Mercury, he produces good researchers, scholars, lawyers, speculators, etc.

Ketu governs secret service, cunning or tricky jobs etc.

A more accurate picture of the particular avocation can be obtained by an examination of the nature of the sign, in which the 10^{th} falls. That will show the line of greatest success and natural aptitude.

The fiery signs-Aries, Leo and Sagittarius - indicate employment connected with fire, iron and metals, metallurgy, extraction of ores, utilizing electric energy, industrial concerns, surgeons, military equipment etc.

The earthly signs- Taurus, Virgo and Capricorn-shows manual labour, digging and excavation, agricultural pursuit, food and corn dealers, dealers in the produce of the soil in the various forms and kinds.

The airy signs-Gemini, Libra and Aquarius show intellectual pursuits, head-work literary and artistic occupations.

The watery sign - Cancer, Scorpio and Pisces show occupations in which water is the motive power or chief element, dealers in soft drinks, textile goods, and fabrics, sailors, chemists etc.

We have four significators (Karakas) for Karmabhava :- Jeeva bhanugnya manda' - (Jupiter, the Sun, Mercury and Saturn) as prescribed by our ancient Acharyas. The intellectual class represented by Jupiter, the ruling class represented by the Sun, the mercantile class represented by Mercury and the serving class represented by Saturn. Unless the particular indicator (Karka) is strong and not rendered weak, he will not be able to do so. For example, if the 10^{th} house has no connection with

Jupiter and as also lord or if Jupiter is not strong and well placed, religious nature etc. will be totally absent. If the Sun is weak or debilitated (without neechabhanga) one cannot have high dignity and royal position. When Mercury is weak or he has got no connection with the 10th one cannot have business acumen and diplomatic reasoning, When Saturn is weak and unconnected with the 10th one cannot be expert in work. A methodical scrutiny of the 10th Bhava, Bhava lord and Karaka planets will reveal the realistic result of Karma Bhava. When the 10th lord is well placed in Kendra, kona, the 2nd or the 11th from the Lagna as well as from Karma Bhava and Karaka planets are similarly placed and well dignified, the native will be well established in professional career.

The sign in which the 10th lord is posited is Jeeva sign and its lord is Jeeva for Karma Bhava. The sign in which the 7th lord is posited is Sareera sign and its lord is Sareera for karma Bhava. If Jeeva and Sareera are found strong and both are benefics and friends and Jeeva and Sareera sign also happen to be Kendra, kona, the 2nd or the 11th from Lagna, Karma Bhava will flourish.

Parasara Hora stipulates that Dasamsa chart is to be examined for judging about a person's livelihood.

The nature of a native's profession may be indicated with some accuracy by Ashtakavarga of Saturn, the dots of different planets falling in the 10th counted from Saturn's signs are to be noted. Dots contributed by combust: debilitated and weak planets are to be ignored. Dots contributed by other planets in the 10th from Saturn give a clue by the native's job. If there are two or more dots contributed by two or more planets, the nature of job (or jobs) may partake the characteristics of the significators.

Bhagavat Gita declares : "Deep is the mystery of *Karma*"; but deeper do we feel are the ways of destiny or fate, the end-product of our life based on *Karma* (action and reaction). Life is underlined by activity. None in this life can stop activity even for a moment. Every action has its own reaction. By thoughts and actions, man is generating *Karma* every moment of his life and he remains a slave of the law of nature.

For an astrologer, the most difficult and at the same time most important job is the determination of one's exact means of livelihood. In this modern complex world, the number of avocations is so vast that

it seems practically impossible to determine with reasonable precision the nature of one's livelihood. But a real and devoted astrologer can develop a formula by following certain norms and assumptions which will hand down certain near accurate results.

Mantreshwara, in Phaladeepika, states that one can predict the source, mode and period of acquisition of money from a correct interpretation of the ascendant or the signs occupied by the Sun or the Moon whichever is stronger. Then find out the planet located in the 10th house from these and the Navamsa sign occupied by the Lord of the respective Bhavas. The Sun refers to the father, the Moon to the mother, Mars to the co-borns and the foe, Mercury to friends, Jupiter to elders and mentors, Venus to the wife and, Saturn to the low class friends for the servants.

Jataka Parijata is equally helpful in the determination of the source of one's income. There we find: "From the 10th house you can ascertain a person's authority, rank, ornaments, dress, activities, agriculture, renunciation, religious activities, means of livelihood and fame." Naturally the profession depends on one's education, his mental make-up, ability, capacity, capability, resources, potentials and such other factors. Jataka Parijata declares that one must find out whether the ascendant is strong or the moon; i.e. it gives lesser importance to the Sun. Then note the Navamsa occupied by the lord of the 10th reckoned from the stronger one. If that sign belongs to the Sun, one deals in medicine, wool, grass, water, grain, gold and pearls and he may become a mediator (Judge) or an Ambassador. If it is the Moon, one lives through thing derived from water, by agriculture, clay, clothes, marriages, sailors, navigators, fisherman, boatman, nurses and others. If it is Mars, then we refer to metallurgy, war, fire-control, stealing, adventure and quarrels with others. Military jobs, doctors, chemists, butchers, executioners, engine drivers and all those working with iron, steel or fire, are perhaps covered here. If it is Mercury, one pursues arts, poetry, traditional profession, priesthood, writing, astronomy, astrology and scriptures. Literary authors, translators, scientists, writers, accountants, teachers, mathematicians, law-years, book-sellers, printers and postman also come under the planet.

If Navamsa sign belongs to Jupiter, one earns by becoming an instructor, religious authority, priest, moralist, philosopher and the like. Here comes judges, scholars, senators, clergyman and bankers. If it

belongs to Venus, the earnings are related to gold, fancy goods, women, hotel, restaurants, jewelers, musicians, painters and the like. If the sign belongs to Saturn, one earns by hard labour or manual working, like grave diggers, undertakers, brick layers, miners, coolies, porters, helpers etc.

Astrologically the 10th house is the most important point as it indicates ones means of livelihood. It is perhaps the culminating point. It has been noticed in practice that the most powerful planet in the horoscope will also command considerable influence in moulding one's profession. Before judging the livelihood it is very essential to ascertain the mental, intellectual and physical abilities of the person by a careful examination of the strength or weaknesses of the Sun the Moon, Mars, the ascendant and its lord, respectively.

An airy sign indicates mental powers, planning and oratory ability. A fiery sign suggests force of character, ability, self aggressiveness, dangerous pursuits, surgery etc. An earthly sign gives patience, practical ability, business interests, prudence and planning for material welfare.

In a horoscope, there may be blends of different planetary influences. A doctor may be an inventor or a carpenter may be a good singer. These primary but important factors require careful attention while attempting to decide one's profession.

Jaimini Sutras state that the planet posited in the Navamsa sign of the Atmakaraka points out the profession of the native. The author of Uttarakalamrita advises us that the professional incline and job opportunities are to be judged also from the Dwadasamsa of Atmakaraka.

According to Maharshi Parashar the success and gain of money depend entirely on one's Poorvakarma or good luck. A careful study of the 9th house from the ascendant and the Moon and of their lords in respect of gain of money will throw a flood of light on the means of one's livelihood.

Astrology is not the science of wealth. But it is capable of predicting the extent of a person's wealth (judged from the 2nd house of his birth chart), source of his earning (from the 10th house), and the fluctuations or flow of his income (from the 11th house). A native's means of livelihood can, therefore, be determined from the 10th house in his birth chart. The 10th house marks the Mid-heaven, and it is also indicative of

professional prospects. The basic factor that plays an important part in judging a native's means of livelihood is an integral probe into his 10th house (from the Lagna or the Moon or the Sun, whichever is most powerful). This integral probe takes into account the 10th house, its lord, the sign occupying the 10th house, the planet or planets placed in the 10th house, the Navamsa position of the lord of the 10th, and the relation of planets causing Raja Yogas to the 10th house or its lord.

The placement of a specific planet in the 10th house and a study of its ruler and the planet aspecting it helps in determining a native's means of livelihood. Broadly speaking, different planets, considered in this way, give different clues to the source of earning:

The Moon refers to arts, crafts textiles, horse-racing, contracts, mercantile activities, navy, nursing orchards, liquids, hotel-keeping, petrol oil companies.

The Sun suggests earning through merchandise, dealing in food-stuffs, administrative post, good inheritance, auditing, accountancy, drugs and chemicals, woollen mills.

Mars indicates engineering, soldiering, liquor, hunting animal-training in circus, armed services, ambassador, collector, electrical engineering, atomic energy, postal services, match factory, kerosene oil, ammunition depots.

Mercury denotes salesmanship, writing arts, teaching, preaching, public-speaking, weaving, selling of cloth, buying and selling, journalism, printing book-trade.

Jupiter points to commerce, trade, priest-crafts astrology, religious organisations, spirituality, executive posts, research guidance.

Venus refers to artistic and musical pursuits, dance and acting, writing of poetry, dealing in gold, silver and gems, bars, fineries.

Saturn indicates farming, medical service, insurance agency, co-operative business, Panchayats, community development works, pharmaceutical works, cattle-breeding, black-mailing, hardware and labour.

Rahu indicates radio, circus, space-travel and spiritual healing.

Kethu refers to foreign trade, secret sciences, clairvoyance, mesmerism, palmistry.

It requires subtle skill on the part of an astrologer to determine one's source of livelihood from a study of the 10th house. Mere study of planets posited therein is not enough. Its relation to the planet aspecting it or to the Dasa-lord is also essential. I have noticed after studying several birth charts that the following combinations by aspect or by conjunction related to the 10th house give rise to specific means of livelihood.

Mercury and the Sun:	Executive post, mercantile activities, export and import business.
Mercury and Saturn:	Brokerage, postal service.
Mercury and Venus:	Writing of poetry, screen-play dramas.
Mercury and the Moon:	Cinema, exhibition.
Mercury and Saturn:	Buffoonery, cartoon-drawing, automobile driving.
Mercury and Mars:	Service in telephone exchange, printing, drugs, surgery.
Mercury and Jupiter:	Research, religious and philosophical writings.
Jupiter and the Sun:	Religions organisations.
Jupiter and Saturn:	Occultism, hypnotism, clairvoyance.
Jupiter and Mercury:	Technology, ministership.
Jupiter and the Moon:	Authorship, journalism.
Venus and the Moon:	Shipping agency, hotel-keeping, sale of wine, scents, cosmetics and fancy goods.
Venus and Mercury:	Music teaching.
Venus and Saturn:	Sale of betel leaves, soap, musical instruments.
Venus and Mars:	Prostitution.
Saturn and Mars:	Robbery, dacoity, automobile driving.
The Moon and Rahu:	Air-hostessing.
Mars and Rahu:	Space-travel and space science.
Mercury and Rahu:	Radio-station.

Venus and Rahu: Radio-artist.

Saturn and Rahu: Circus.

These combinations get modified according to the benefic aspects they receive.

Again, the position of the lord of the 10th is worth considering, especially in its relation for Lagna or to another benefic aspecting it. I have observed in course of my study of horoscopes that if the lord of the 10th is placed with the 9th lord, the native earns through writing. If the lord of the 10th is in the 11th with Mars, the native earns through scientific pursuits. If the lord of the 10th is with Saturn, the native earns through hard toil and even asceticism. If the lord of the 10th is in the 9th house or with Mercury, the native earns through writing. If the lord of the 10th is with the lord of the 9th and Mercury, the native earns through writings on astrology.

If the lords of the 4th and the 9th are in the 10th, and the lord of the 10th is in the 11th, the native earns through big business and manufacturing of goods. (The nature of the commodity differs in keeping with the characteristics of the planets aspecting the 10th house).

I have also observed the importance of Lagna and its lord, and their relative position to the 10th house stabilise a native's source of income. Lord of the 10th in Lagna or aspecting Lagna definitely brings luster and distinction to one's means of livelihood. Again, if the lord of the 10th is exalted, and aspects Lagna or is posited in the 10th house, it is an important factor in ensuring smooth means of livelihood, involving few struggles.

Let me illustrate a few commercial and professional means of livelihood with the help of charts.

Teaching:

(1) Leo rising. Mercury in the 10th house with the lord of Lagna. The native is a brilliant university teacher-cum-administrator.

(2) Pisces rising, Mercury posited in the 4th house aspecting the 10th house. Mars in Lagna aspecting Mercury. The native is a teacher in a Sainik school.

Medical Practice:

(1) Virgo rising, lord of the 10^{th} Mercury, is with Jupiter in the 3^{rd} house; the 10^{th} house is aspected by Venus posited in the 4^{th} house (indicating a fine private clinic). The native has a roaring practice and has a private clinic of his own.

(2) Scorpio rising, lord of the 10^{th}, the Sun, is in the 7^{th} house with Mars and Mercury (lord of the 8^{th}). The native has an ordinary medical practice.

Landlordism:

(1) Libra rising, lord of Lagna Venus in the 10^{th} house, and lord of the 10^{th}, the Moon, is in the 2^{nd} house with Mars. The native is a big landlord.

(2) Cancer rising, the 10^{th} house is aspected by Mars posited in the 4^{th} house, and the Moon and Jupiter are posited in Lagna. The native owns much landed property.

(3) Leo rising, Jupiter is placed in the 10^{th} along with lord of Lagna, the Sun, and lord of the 11th, Mercury, and the 10^{th} house is aspected by Mars. The native is a very big religious landlord.

Speculation:

Taurus rising, lord of the 10^{th}, Saturn, is in the 11^{th} house with lord of Lagna, Venus, and lord of the 11^{th}, Jupiter, is in the 5^{th}. The native is a well-known speculator and has earned a lot through speculation.

Cinema-business:

Capricorn rising, lord of the 10^{th}, Venus, combines with lord of the 9^{th}, Mercury, and lord of the 7^{th}, the Moon in the 7^{th} house, which itself is aspected by benefic Jupiter. The native is a cinema magnate, and runs a number of cinema theatres in North India.

Occultism:

Kumbha (Aquarius) rising, Jupiter is in the 10^{th} house, aspected by Saturn, lord of Lagna. The native earns through occult Siddhis.

Again, the role of man's ability, his mental drive and physical dash also play significant roles in securing better means of livelihood. Astrology helps in throwing light on man's innate abilities and this can guide a man in utilising his hidden energies for constructive purposes. Three years back a gentleman approached me for consulting the birth chart of his son who had failed in Matriculation Examination, and showed no mood for studies. He wanted to know the means by which his son could earn his livelihood. With Scorpio rising, the chart showed the hidden potentiality of the boy's mind in mechanical line since Saturn occupied the 10^{th} house. The 10^{th} house was aspected by Mercury and Venus posited in the 4^{th} house. Jupiter, lord of learning, was indicating lack of higher education. But he aspected the 9^{th} house where the Moon in his own sign was posited. I suggested that he should be given training in radio-mechanism. Accordingly, he was put under the care of a radio-mechanic, and today he is an efficient radio-mechanic.

I have observed that Mercury controls mental growth and when Mercury is associated with a Yogakaraka, it makes a person immensely intellectual. A strong Moon indicates a strong heart and strong Mars indicates physical stamina that is also needed in earning through tougher means of livelihood. The powerful Sun helps the native in mastering his environments, while strong Venus and Jupiter provide golden opportunities for the improvement of professional prospects. Strong Mars and Saturn ensure gains after grim struggle and in the teeth of opposition. Saturn is, of course, the initial retarder of one's growth and puts handicaps and disappointments in the way of the seekers of livelihood, but Saturn has a wonderful capacity of endowing a person with a sense of infinite patience, an industrious and hard-working attitude that eventually is rewarding.

As to the problem of exploring extra means of income, it can be solved by closely studying the characteristics of planets related to the 10^{th} and the 11^{th}. Of course, the position of Lagna and its lord in relation to the planets should also be properly assessed for determining the degree of success in such ventures. Let me illustrate this with the help of a few charts with relevent planetary positions:

1. Sagittarius rising, the Moon is in the 10^{th} house. Lord of the 10^{th} Mercury is in the 8^{th}. The native is a teacher of ordinary means. But he supplements his income by entering business partnership with

his brother. This is due to the Sun (lord of the 9th), and Venus, lord of the 11th (brother) being placed in the 7th (house of partnership in business). As the Sun and Venus aspect Lagna, they assure success in business.

2. Pisces rising, Mars, Jupiter and Saturn are in the 7th house. The native is a physician with meager income. He supplements his income by performing of *Shanti paths* (religious ceremonies) for others. Mark the position of lord of the 10th, Jupiter, lord of the 11th, Saturn, in the 7th house along with Mars, lord of the 9th.

3. Cancer rising, the 10th house is occupied by Mercury. The native is a university teacher. Lord of the 9th (publication), Jupiter, is in the 7th house aspecting Lagna. He supplements his income by writing books. Venus, lord of the 11th, is in the 11th. This assures steady flow of income.

4. Kumbha rising, the 10th house is occupied with Jupiter, lord of the 11th. It is aspected by Saturn from the 4th house. The native is a confectioner. He supplements his income through speculation. Lord of the 10th, Mars, is in the 5th house.

Predicting Means of Livelihood

In this age the machine is written large in the horoscope of man. Mechanical progress, scientific ingenuity and advanced technology have liberated much of the energies of man leading to colossal achievements. Ruthless competition, commercialism, advertising and salesmanship, excessive materialistic activity of mechanised industry and a hundred and odd economic, social and political superstructures of life have exposed myriad openings for employment. The seers of astrology who composed treatises on the science thousands of years ago when life was free from the fashionable fever of hectic nights and haggard days have not evidently thought of the medley of jobs in the modern civilised world. Complexity of professions assuming a more and more bewildering nature of late makes the lot of an astrologer of ordinary attainments and skill rather hard in pinpointing the exact means of livelihood. The problem gets further complicated when one sees a first-class M.A. in mathematics working as a store-keeper, a Chemistry M.Sc., as a police officer, an M.L. as a telephone inspector and a B.A., B.T. as a cashier,

A comparative study of the horoscopes of 75 stenographers, 200 teachers (including primary school teachers and college lecturers), clerks and accountants has led me to the firm conviction that it is not possible to fix by the application of principles enunciated in the texts. One thing can definitely be stated that it is not the 10th Bhava alone (nor the Navamsa Lord of the owner of the 10th nor the planets posited therein) that influences this aspect. Natives having a malefic 10th nor the planets posited therein) that influences this aspect. Natives having a malefic 10th and those having malefics like Saturn and Mars in the 10th are commonly found in the teaching profession. Anyone who has studied astrology knows what part these planets play in education and teaching. Saturn, Mars and Rahu in the 10th or these planets owning the Navamsas of the 10th lords, are very often found in the horoscopes of college lecturers, ministers, priests, doctors, I.A.S. others, clerks, drivers and servants.

Though it may be possible to frame rules (planetary combinations) for finding out a native's profession from his chart by studying a number of horoscopes under each category, such rules may not always be found satisfactory when applied to other charts.

Though the problem bristles with difficulties, a learned astrologer, by his well directed logic and keen intelligence, can arrive at the sight of truth, of course with a tolerable margin for error, if only he minutely examines the characteristics of the signs and their various divisions and of the planets and their flexible Karakathwas.

Like any other science, astrology too has its own limitations; it is the duty of those deeply interested in the science to increase its utility to society by earnest research and selfless efforts.

The principles for deducing the means of livelihood of a native from his horoscope as enunciated by a few great Acharyas are given below with guidelines in the light of my experience and study. Horoscopic illustrations, through ready and available, are omitted as in my earlier humble contributions to this worthy paper; because I am convinced by the study and practice of this science for more than three and a half decades, that comparisons in astrology are really odious. Even a smattering of the Vedas of which astrology forms a part, will enable one to understand that each man is distinctly separate from the other, an entity in himself. Thoughts from actions begetting experiences good or

bad. No two heads think alike. As a corollary, their experiences have to be different though astrologically the two may be having identical horoscopes. The same directional influences under the same transitory positions of planets have been found producing different kinds of effects in two horoscopes identical in all respects. Therefore, each horoscope is to be handed quite independently of all others. The fact that a planet in a particular position in a chart has produced a certain pattern of effects does not bear out that the effects produced by the same planet identically placed in another chart would be the same.

The 10th from the Ascendant, the Moon and the Sun, their lords, lords of Navamsas of the owners of these Bhavas and planets occupying and aspecting them form the focus of consideration. This aspect of profession should be commenced only after duty assessing the strength, position and states of the concerned planets. A few authors are of the opinion that the 10th from the Ascendant and the Moon only need be studied. *Brihat Jataka* states that gain of money for livelihood should be ascertained from the strong benefic planets falling in the Ascendant, the 2nd and the 11th. The Ascendant is to be studied as the earnings accrue through the prowess and efforts of the native. The 2nd being the seat of wealth and the 11th being the 2nd to the 10th too are to be scrutinised. The 10th indicates the nature of profession and the 2nd shows the kind of earnings which the 11th confers.

Means of livelihood means gain of money. Therefore, a careful study of the 2nd, the 4th, the 9th and the 11th becomes highly necessary. These Bhavas also point out the ways through which the native comes by wealth. Various Raja Yogas, Dhana Labha Yogas and other connected Yogas have to be thought of in this context.

It will be helpful to remember that in fixing the means of livelihood, ancient Acharyas have not made the 10th Bhava the sole source of information. From experience, it can be stated that the Ascendant, the 2nd, the 5th, the 7th and the 9th too are to be examined in addition to the 10th.

A detailed examination of Karakathwas of planets is most essential in this respect. Though some texts have given fairly long lists of Karakathwas for each planet, they are by no means exhaustive. They require further expansion based on the characteristics of planets to keep abreast of modern development.

The nature of a native's profession may be indicated with some accuracy by Ashtaka Varga method.

In the Ashtaka Varga of Saturn, the points of different planets falling in the 10th counted from Saturn are to be noted. Points belonging to combust, debilitated and weak planets are to be ignored. The other points (planets) in the 10th give a clue to the native's job. If two or three planets are there, the nature of job (jobs) may partake the characteristics of their Karakathwas. There are may who have had different types of jobs in their career.

The strongest of the three lords of Navamsas of the owners of the 3rd and the 10th reckoned from the Ascendant, the Sun and the Moon is said to indicate the native's means of livelihood.

Jaimini Sutras state that the planet posited in he Navamsa sign of Atmakaraka points out the profession of the native. The author of *Uttarakalamrita* advises us that the effects are to be judged also from the Dwadasamsa of Atmakaraka. In his opinion, the profession is indicated by the planet that is immediately next to Adhikagraha. This is equivalent to Amathyakaraka of Jaimini.

In the opinion of some authors, the nature of the profession is to be judged from all the points mentioned in the opening paragraph and not from the strongest of the planets alone.

Bhagyadeva arunam sidhirbhagyadva dhanayatee

Are the words of Parasara meaning that success in endeavours and gain of money depend entirely on luck. A careful study of the 9th from the Ascendant and the Moon and of their lords in respect of gain of money will throw a flood of light on the profession.

Tenth Bhava Falling in Different Signs

The effects mentioned below are equally applicable to Drekkana, Hora, Navamsa, Thrimsamsa and Dasamsa.

Aries coinciding with the 10th Bhava from the Ascendant, the Moon or the Sun shows that the native will make a living by (through) gardens (work in botanical gardens, supervisors of parks, etc.), sons (through their earnings or influence), attending on the rich, agriculture, (manufacture of trade in) juices or essences, business, gambling.

Taurus: Carts (vehicles), cattle (cows, oxen, buffaloes), birds, deer and like anima's, storage of cereals, etc.

Gemini: Sea-borne trade (imports and exports), dealings in gems, pearls, conches and vessels; accountancy (astronomy also), clerical work, work relating to arts. Accountancy and clerical work may have some relation to other items.

Cancer: Weapons (making, dealing or using): fire (near fire, explosive materials); sensing: fire (near fire, explosive materials): sexual affairs: pearls: use of javelin, spear or arrows (or dealing in porcupines or a kind of fish): hunting.

Under sexual affairs, work as an agent and making and selling some medicines used in this context may be included.

Leo: Gems, stones, articles made of gold and silver, marble, cattle, paddy and other grains, and agriculture.

Virgo: Work connected with vehicles of all sorts (railways, bus services, cars, etc.); trade in gems, gold, cosmetics; music, fine arts, writing (an author or a clerk).

Libra: Advisory or liaison work; consultancy; exchanging gold, gems and other valuable articles; relatives and friends; litigations; work in market areas or other business centres.

Trade in cattle, and all kinds of articles including paddy and other cereal's. An water borne articles like pearls, conches and fish. Dealings in money. Growing fruits, vegetables and tubers. Dance, music, drawing and allied fine arts.

Scorpio: Dealings with women; all kinds of agricultural work: thieving: serving the rich: curing diseases; trade in iron and iron materials; sinful deeds; trade in cereal's.

Sagittarius: Ministerial jobs with executive authority; protection of forts (military); trade in cattle, horses, logs of wood, firewood, birds and different kinds of machinery, Accountancy (also astronomy and astrology)); medicine (doctors).

Capricorn: Trade in all water-borne articles: cots (making or selling); garden; chemicals (manufacture, use or trade).

Aquarius: Using weapons, and fire in different forms (work in ammunition factories and furnaces); thieving; ploughing, digging, carrying loads on heads and shoulders, and all sorts of physical work.

Pisces: Weapons (manufacture, use, trade); water (water supply works, shipping, boats, etc.); dealing in things used for sex, medicines for abortion and obscene literature; trade in horses

Indications by planets endowed with all points of strength when they happen to be lords of he 10^{th} or lords of Navamsas of the owners of the 10^{th}

A Planet indicates a large number of jobs of which only a selected few are shown against each.

The Sun: Highly authoritative jobs in the Government, Forest Department, Municipal Corporations, Civil Engineering (P.W.D.), Medicine—work connected with chemicals, architectural work, and work with metals, (business may also be included).

The Moon: Agriculture, communications (railways and other land transports), trade in objects got from water, dairy farms, water works including irrigation, textiles naval work, psychiatry, medicine, (judicial and excise also).

Mars: Geological institutions (work connected with geology); electrical, mechanical and industrial engineering; military, police, jail; curing of diseases (medicine); trade in metals and weapons; cooking; railway engine driving, furnaces; labour forces, surgery.

Mercury: Printing presses, stationery, education department; literature, writing, book-keeping, clerical work, audit and accounts; newspaper work; oratory; music, dance, drama and cinema; law, merchandising; ambassadorial work; astrology; all types of engineering, crafts wood, etc.

Jupiter: Revenue Department, Treasury, banking, teaching, law and justice, Postal Department, work of priests, endowment boards, advisory councils, courts, temples and churches, advertisement.

Venus: Railways; trade in gold, silver, gems: manufacturing or selling cosmetics and other ornamental articles; dance and drama troupes,

music parties; customs; imports and exports; navy; foreign representatives; dealings with the fair sex; excise.

Saturn: Menial work, low cadre services, carrying loads, agriculture, physical and hard work of all kinds, theft; work in steel factories (foundries), glass and tile factories; footwear factories and shops; carpentry, cleansing work.

Rahu and Kethu: Magic, circus companies, black arts, mesmerism and the like.

When the 10th from the Ascendant and the Moon are devoid of planets, the means of livelihood of the native will be indicated by the lords of the native will be indicated by the lords of the Navamsas of the planets owning the 10th from the Ascendant, the Sun and the Moon.

The native will have his livelihood by merchandising (1) different kinds of grass; grass used for thatching roofs, grass used for religious purposes, used as fodder for cattle, used for making mats, etc. (2) gold and articles of gold, and (3) blankets and clothes made of wool. He may maintain himself by dealing in medicines or by their administration when the Sun happens to be the Navamsa lord.

Works connected with nails, teeth and skins (ivory and leather works); cruel deeds, military service, travels, government jobs, and aircraft may also be indicated.

The Moon as the Navamsa Lord makes the native do agricultural work, trade in conches, pearls, lotus flowers and the like, water-borne products and serve fair sex for a living.

Sugarcane (sugar factories), milk (dairy farms), clothes (textile mills), flowers (cosmetics and scents), sports and games, and cereals like paddy, etc., are represented by the Moon.

When the Navamsa is owned by Mars, the Native deals in metals like copper, lead, bell metal, silver and gold, and in sulphur and gunpowder ingredients. His work will be very near fire. He may be engaged in ammunition factories. Trade in weapons or use of them may also be his lot. Unmindful of time or place, he may enter into dangerous occupations. Making or selling ornaments may also be his work.

Military service, government jobs, land' and agriculture and trade in woollen goods Brothers of the native are other sources of income pointed out by Mars.

Writing verses etc., astronomy, accountancy, fine arts like drawing and painting and sculptural work form the sources of income of the native when mercury owns the Navamsa of the 10th lord. The following items also may be noted:—ambassadorial work, research, teaching, and friends and relatives. Manufacture of machinery items, gambling, dance and drama and humorous acts are also included by some authors.

The native earns his livelihood by dependence on the learned and the good, performance of religious rites and sacrifices, and work in institutions for the poor and in salt pits if Jupiter is the lord of the Navamsa, Religious discourses, law and justice, executive jobs in the government and banking business form other sources of income.

Venus, as Lord of the Navamsa, enables the native to live by trade in gems, silver and similar metals and cows and buffaloes. Dairy products, ornamental goods, dance, drama and fine arts, food, clothes and fair sex are some other ways of maintenance.

Tiresome journeys, cruel deeds (butchery), carrying loads and all hard labour fall to the lots of the native when Saturn happens to own the Navamsa of the 10th lord. Some attribute thieving and lying to this position of Saturn. Donkeys, camels, birds and buffaloes may from other sources of income.

The lord of the Navamsa of the owner of the 10th posited in a friendly sign shows gain of money through fiends and relatives. In an inimical sign through enemies; in his own sign by personal efforts, and in his exaltation sign through unexpected, easy means.

At this point, it will be interesting to ponder over a few *Sutras* of Jaimini on the subject. The planet posited in the Navamsa sign of Atmakaraka has been said to indicate the nature of the native's profession.

The Sun in the Navamsa sign of Atmakaraka points to works of public utility. He may have close connections with the affairs of the State. If the full Moon and Venus combine in the Navamsa, the deep

knowledge of the native will win him his sustenance. Jupiter shows a priest or one with a good knowledge of the Vedas and other religious texts. Mercury helps the native become a merchant or a weaver who will evince keen interest in matters political and social. A noted political leader is born when Venus and Atmakaraka associate in the Navamsa of the latter. The native rises to a high status in society by untiring efforts if the combination of Saturn and Atmakaraka occurs in the Navamsa sign. He will follow the profession of his forefathers. The Moon and Jupiter falling together in the Navamsa sign of Atmkaraka or in the 5th sign reckoned from the Navamsa sign, indicate an author of many books. (He may also be a book-seller or a librarian). The native will be a celebrated poet when Venus occupies the Navamsa sign of Atmakaraka or the 5th sign here from. Rahu and Atmakaraka in the Navamsa sign of the latter produce a clever thief or a dealer in poisons and such other hazardous 'chemicals.

The native will be one amongst the ruling authorities of the country if the Sun and Venus aspect the Navamsa sign of Atmakaraka. The native trades in cattle when the Sun aspected by Jupiter occupies the 10th sign counted from the Navamsa sign. An expert in making watches and clocks is made by Kethu posited in the 4th sign from the Navamsa. Rahu in that position makes the native clever in making or operating machines and instruments. The Moon posited in the Navamsa sign of Atmakaraka or in the 5th sign there from brings forth an expert musician the Sun a keen philosopher or a musician and Kethu a clever mathematician or an astronomer.

According to Sri Ganesa, the Navamsa of the lord of the 10th Bhava falling in a malefic sign does not attract any bad effect when the 10th lord gets posited in his own or exaltation sign or in the 10th Bhava itself.

The Tenth Bhava

At the outset, the strength of the Ascendant and the Moon-sign is to be determined. The 10th Bhava from the stronger of the two is said to indicate the means of livelihood. The source of earnings is also pointed out by the strong planet(s) placed in the selected 10th Bhava. If no planets occupy the 10th, the profession may be determined by the lord of the 10th itself according to its strength. In the absence of

planets in the 10th, the occupation of the native may be known, as stated by an author, from the planet in the Ascendant, from the planets aspecting the Sun and the Moon and from the planets falling on either side of the Sun or the 10th. Generally, malefics occupying all the Kendras in a chart show undesirable means of livelihood while benefic planets point out honourable and lucrative professions. A benefic 10th lord, a benefic 10th lord aspected by or associated with a benefic planet or such a 10th lord with a benefic Navamsa—all these point to highly authoritative occupations and fat incomes.

If the Sun is posited in the 10th. The native gets wealth from father, the Moon from mother, Mars enemies, Mercury relatives, Jupiter brothers, Venus wife or sisters, and is Saturn from servants. The source of income is said to be from father when the benefic lord of the 10th get the connections of the Sun. The lord of the 10th occupying the 4th or the 9th when the Sun is debilitated, indicates wealth from mother. Mars points out gain from brothers when he associates with the lord of the 10th or gets posited in the 10th. The combination of the lord of the 6th with Mars in the 10th gives enemy's earnings. Association of Mercury with the lord of the 10th or his position in the 10th indicates money from friends; Jupiter under similar conditions points to wealth from ruling authorities, Venus wealth from wife, Saturn from other people or servants and Rahu and Kethu wealth from low class people. If two planets fall in 10th Bhava, money is said to accrue through both the sources indicated by the planets during their Dasas. If many planets come to be posited in the 10th, gain of money may happen during the Dasas of all the planets.

An exalted 10th lord enables the native to gain his sustenance by honourable ways with minimum effort while a debilitated one subjects the native to despicable means and hard labour. The combination of the 10th lord with Saturn in a Kendra or a malefic Navamsa aspected by the lord of the 8th points to unpleasant jobs. Heinous work, occasional employments and a miserable life are the results of a malefic in the 10th aspected by another malefic when the lord of the 10th is weak.

The position of the Lord of the 10th in the 4th shows education, knowledge, vehicles and fame. The friendly relation of the lords of the 4th and the 10th assures maternal wealth and good earnings by his knowledge. The native may come by hidden treasure or unexpected

wealth when the Lords of the 4^{th} and the 10^{th} fall in their own or exaltation signs coinciding with highly favourable Bhavas. A strong lord of the 10^{th} Bhava in the 5^{th} gives the native wealth from father and sons and aids him to earn a lot by his intelligence. Easy money flows to the native if lords of the 10^{th} and the 5^{th} are sufficiently strong and well posited. The native gets his enemy's wealth when the lord of the 10^{th} is placed in the 6^{th} Bhava which agrees with his own or exaltation sign. The placement of the 10^{th} lord in the 7^{th} or his association with the lord of the 7^{th} shows gain of wealth from wife. The native gets exceedingly rich by his righteous actions and through his elders and preceptors when the 10^{th} lord is posited in the 9^{th} agreeing with his exaltation, own or friendly sign. A rich and happy life with a good name is indicated by the position of a strong lord of the 10^{th} in the 2^{nd} or the 11^{th} as also in Kendras or Thrikonas. The association of the 9^{th} and 10^{th} lords in the 12^{th} shows that the native spends a lot on laudable causes. The native will have highly lucrative positions in the government if the lord of the 10^{th} combines with the Sun or the Moon or gets posited in the sign owned by one of them.

The combination of the lord of the 10^{th} with Mars shows a military captain or a soldier in the army. In association with Mercury, the 10^{th} lord makes the native a writer or a journalist or an astronomer or astrologer or a clerk. Girls and women may also picture in his ways of making a livelihood. With Mercurial connections the lord of the 10^{th} points to mercantile occupations. The native earns for his living through religious discussions, priest-craft and through men of knowledge when the 10^{th} lord associates with Jupiter. The combination of the 10^{th} lord with Venus shows the ruler of a State (Governor, Minister or President). The native with this combination may also have earnings through women, cows, elephants. Horses, gold. Precious stones, and pearls. When strong Mars and the lord of the 4^{th} join in a Kendra or a Trikona or the 11^{th} Bhava the lord of the 10^{th} associated with or aspected by Venus and the Moon points to agricultural pursuits. Life in a forest (secluded life), a thieving nature, trade in timber and trees and gain from the low class people are the effects of the combination of the 10^{th} lord and Saturn. Work in furnaces or with fire and steam engines, making vessels with metals and running hotels and lodgings are shown by Mars and Rahu or Kethu falling together in the 10^{th} or when they combine with the lord of the 10^{th}. This combination also makes magicians, experts in black arts, dealers

in poisonous materials and physicians skilled in poison cure. When Jupiter and Venus are associated with malefics, a malefic lord of the 10th Bhava posited in the 6th, the 8th or the 12th shows unrighteous means of livelihood of the native.

A. Indications by Planets in the 10th Bhava from the Ascendant or the Moon

The Sun	Executive jobs with authority and power (also different kinds of jobs).
Mars	Hasty or rash actions, military service, high cadre jobs with authority: thieving and hunting too.
Mercury	Head of a corporation leader-ship in society, etc., mechanical arts, writing, public speaking, gambling.
Jupiter	Government jobs especially administrative and judicial, teaching (different kinds of employment).
Venus	All arts and sciences, government jobs, litigation.
Saturn	Menial jobs and agriculture. But Saturn in the 10th has been said to make the native bold in the use of weapons. He gets wealth by engaging labour to carry out different works. Ministerial or magisterial services, army captains, heads of corporations or states are also pointed out by Saturn in the 10th. According to some authors, the position of Saturn in the 10th yields the same effects as the Sun in the 10th.

B. Planetary Combinations in the 10th Bhava from the Moon

Sun-Mars	Astrology, Lakshana (omens) Sastra, general clerical jobs in finance and administrative departments.
Sun-Mercury	Mercantile occupations, boat service, shipping companies, agriculture, trade in pearls, salt.
Sun-Jupiter	Posts of power and authority amongst the ruling authorities.
Sun-Venus	Dependence on one's own people and fair sex. Dealings with government.

Sun-Saturn	Menial service. Low cadre clerks, attenders etc.
Mars-Mercury	Use of arms and instruments; audit and accounts; knowledge of sciences.
Mars-Jupiter	Military services, army captain, through friends.
Mars-Venus	Trade in gold and gems; travels; dependence on women.
Mars-Saturn	Rash actions; no steady work; occasional menial jobs.
Mercury-Jupiter-Jup.	Leader of corporations and councils; government jobs; heads of institutions.
Mercury-Venus	Ministers, governors, ambassadors, representatives.
Mercury-Saturn	Pots, tiles, etc., with clay (manufacture or trade); teacher of crafts; writing; painting; librarians or book-sellers.
Jupiter-Venus	Highly lucrative jobs in the government. Leader of the learned and the government. Leader of the learned and noble; adviser; teacher of sciences and Vedas.
Jupiter-Saturn	Contractors; undesirable actions; taking subscriptions for poor homes and like jobs.
Venus-Saturn	Drawing and painting (artist); cosmetics (maker or trader), snuff, face powder, inks, lime: also as a physician.
Sun-Mars-Mercury	Heads of states and like authoritative high posts.
Sun-Mars-Jupiter	Army, magisterial job.
Sun-Mars-Venus	Liaison work; under hand dealings; cheating.
Sun-Mars-Saturn	Despicable actions and cruel deeds.
Sun-Mercury-Jupiter	University professors, writers, traders.
Sun-Mercury-Venus	Heads of states, high posts in government; artistic and religious engagements.
Sun-Mercury-Saturn	Cruel deeds, work with weapons and fire; engine drivers.

Sun-Jupiter-Venus	Professors, writers, by intelligence and knowledge.
Sun-Jupiter-Saturn	Government service; contracts.
Sun-Venus-Saturn	No steady work possible; coarse and vulgar life.
Mars-Mercury-Jupiter	Agriculture; teaching; head of poor homes, endowment boards.
Mars-Mercury-Venus	Skill in mechanical arts; making ornamental articles like garlands etc. : goldsmith.
Mars-Mercury-Saturn	Shop assistants, low cadre clerks, servant, mirth and mockery.
Mars-Jupiter-Venus	Priest-craft; dependence on the learned, religious discourses.
Mars-Jupiter-Saturn	All low type services
Mars-Venus-Saturn	Different types of jobs under government and railways and an upright and righteous life.
Mercury-Jupiter-Venus	(in the 10^{th} coinciding with Taurus or Libra)—Lucrative jobs amongst ruling authorities.
Mercury-Jupiter-Sat.	Highly learned; author of prose, poetry and drama; journalism; administrative heads with travels (railway officers).
Mercury-Venus-Saturn	Mechanical and artistic works, duels, boxing.
Jupiter-Venus-Saturn	Teaching and advisory work; virtuous upright life.

The effects of planetary combinations in the 10^{th} from the Moon given above are for guidance only as the characteristics of the sign in which the 10^{th} falls will also bear upon them. The strength of each planet in the combination decides the percentage of its Karakathwa entering the union. The stronger the planet, the more will be its contribution. The effects of Mars-Jupiter combination in Cancer and Capricorn 10^{th} Bhavas and of Mercury-Sun-Venus association in Virgo, and Pisces 10^{th} Bhavas cannot be identical. It is also to be noted that the planets in a combination have to be within 5^0 to 8^0 in a sign if the yoga is to yield full effects. The Moon in 4^0 and Jupiter in 22^0 of a sign do not produce the effects of a yoga. All the indicated effects have to

be corrected, taking into account these factors which really call for the ingenuity of the astrologer. It will not also be possible to codify accurate results of the infinite permutations and combinations of planets.

Horoscopes of engineers will show Mercury with all the points of strength owning the 10th or posited in the 10th. Skilled engineers may be found having their Ascendants in Virgo, Gemini, Sagittarius and Aquarius. (We have also plenty of instances where other signs also figure as Ascendants). Gemini Ascendants with Mercury in the Ascendant or the 10th: Virgo Ascendants having Mercury in the Ascendant, the 10th or the 9th: Sagittarius Ascendants with Mercury in the Ascendant, the 7th, the 9th or the 10th, and Aquarius Ascendants with Mercury in the Ascendant, the 5th, the 9th or the 10th placed singly or in combination with Saturn will shine as successful engineers. Saturn and Mercury combination mentioned for Aquarius Ascendant has to be justified by Mercury's Karakathwa for woodcrafts and Saturn's Karakathwa for iron, cement and carpentry.

Those who have taken law as their profession should also necessarily have a well placed strong Mercury and an excellent 2nd Bhava. Jupiter and Venus should also be unaffected. The following combinations show lawyers and good speakers:—

The lord of the 2nd in combination with a male planet, having connections of benefics and falling in a Kendra or Thrikona which coincides with its exaltation sign. The benefic owner of the avamsa of the 2nd lord associated with a benefic getting posited in his exaltation sign or Paravathamsa.

The lord of the 2nd Bhava with all points of strength and Vargothamamsa associating with a benefic planet. The strong lord of the 2nd Bhava and Jupiter placed in Paravathamsa.

The strong lord of the 2nd Bhava with benefic connections falling in his exaltation, own or friendly sign.

The strong lord of the 2nd Bhava associated with Mercury or Venus falling in Parvathamsa.

In the horoscopes of teachers and professors, Jupiter and Mercury should be stronger than the other planets. Virgo, Gemini and Sagittarius form the most suitable Ascendants for them though we have teachers

and professors with all Ascendants and with all signs in the 10th Bhavas. Saturn and Jupiter combination having connections with the 10th Bhava shows those engaged in research work. Those having Jupiter as lord of their Ascendants may also be successful as philosophers or religious heads. Combinations of planets like Mercury-Venus, Jupiter-Venus. Moon-Mercury-Jupiter, Moon-Mercury-Saturn, Sun-Mercury-Jupiter and Sun-Moon-Mercury show strong inclinations for writing, learning and journalism. The Sun in Sagittarius or Pisces aspected by Jupiter; the Moon in Aries. Taurus or Gemini with Jupiterian or Mercurial connections; Mars in a sign of Mercury or Jupiter or in Leo aspected by Jupiter or Mercury; Mercury in a sign of Venus or Jupiter aspected by Jupiter, the Moon or Venus; Jupiter in a sign of Venus aspected by Mercury or Saturn; Venus in a sign of Mercury aspected by the Sun, Mercury or Jupiter; Venus in a sign of Saturn aspected by Mercury; Venus in Cancer aspected by Mercury; and Saturn in a sign of Jupiter aspected by Mercury—all these show the teaching profession.

The Moon and Mars should be stronger than all other planets in the charts of doctors. In the case of surgeons, Mars with all strength, should be favourably posited. Malefic planets in the 10th from the Moon, fully aspected by benefics may be seen in their horoscopes. But this combination may equally indicate priests, astronomers, and accountants. Tendencies for chemical science could be seen from the planetary combinations—Sun Moon-Mercury, Sun-Moon-Venus and Moon-Mars-Mercury-Jupiter.

Military service is indicated by the Sun in Aries or Scorpio aspected by Mars; the Sun or Mars in Capricorn or Aquarius aspected by Saturn; the Moon in Cancer or Pisces. The Sun in Aries aspected by Jupiter in Leo and Sagittarius with Martian connections; Mars in one of his own signs aspected by the Sun and in a sign of Venus aspected by Venus; Jupiter in his own sign or in a sign of Mars aspected by Mars, Jupiter in Cancer aspected by Saturn; Venus in Leo with the aspect of Mars, and Saturn in a sign of Jupiter aspected by Jupiter and in Cancer aspected by Mercury.

Connections of the Sun with Saturn placed in a sign of Mars; the Moon in Taurus aspected by the Sun and in Leo aspected by Saturn; and Mars or Mercury in a sign of the latter having Saturnine relations point to a livelihood by agriculture. The combination of the Moon-Venus-

Saturn and the 11th Bhava having association, aspect or Varga of Saturn also show agriculturists.

Activities of business, industry and trade may be known by the Moon and Venus combination; by Jupiter in a sign of Saturn with Mercurial connections; by the Sun in a sign of Venus or Cancer aspected by the Moon and in a sign of Saturn with relations of Venus; the Moon in Libra aspected by Jupiter, and by Mercury in a sign of Saturn with connections of Venus.

Musicians, dancers and dramatists could be found by the following combinations:—Mercury-Jupiter; Mercury-Venus; Sun-Moon-Mercury; Sun-Mercury-Jupiter; Moon-Jupiter-Venus; Mars-Mercury-Jupiter; Mercury-Venus-Saturn and the like. In these arts also the benefic planets have a greater share as in education and literature.

The importance of Karakathwas in this aspect of the science could well be appreciated by examining the effects of the following combinations of Mars:—

Sun-Mars	Cruel deeds including killing.
Moon-Mars	Boxing and duels, crafts with clay, leather, etc., and with metals like gold, copper and lead. Also work with sulphur, saltpetre, etc. The native may also be skilful in black arts.
Mercury-Mars	Work with gold and iron. Skill in making medicines and trading in them.
Jupiter-Mars	Mechanical arts, learning in the Vedas and religious texts; discourses in them; strong, liking in the use of arms.
Venus-Mars	Astronomy, mathematics and gambling.
Saturn-Mars	Work or dealings in metals; magic; thieving; making or selling poisons, poison-cure, use of weapons.

The planetary configurations indicative of a few professions furnished above are just pointers to the line of argument to be taken in combining the Karakathwas of the planets. A combination of two planets may very often show quite different effects. In such cases, the proportion of the characteristics of each planet entering the combination is to be decided based on their strength.

No other aspect of astrology, perhaps, calls for the profundity, acumen, ingenuity and dexterity of the astrologer more than this subject of the fixation of the exact means of livelihood of a native well selected as a fit topic for discussion in the special issue of the popular magazine. Indeed, this puts to test. The calibre and knowledge of the astrologer.

This year our esteemed Editor has selected a very stiff subject for the "Surya Prakash Memorial Number" of THE ASTROLOGICAL MAGAZINE. Next to the question of longevity, it is only the house of avocation that gives the greatest headache even to the best of astrologers.

In the matter of astrologically judging and determining, different mundane houses are allotted to the different needs of Kalapurusha or the individual. There is one house for wealth, another for patrimony, another for income, etc., but there is no such house for avocation or livelihood. I am saying this with a certain amount of caution, as my readers, mostly astrological experts, may scoff at me. There is one house, Karma, viz., the 10th (midheaven). Karma is a very broad term. Karma means the sum total of the good and bad deeds at our credit when we are born on this planet.

Karmarjitham purva bhave sadadi yad tasya pamktim samabhivyanakti
(Brihat Jataka 1-2)

Meaning that the horoscope is an indicator of our past good and bad deeds at our credit and as to how we are going to work out the interplay thereof.

Thus, while we are relentlessly compelled to work out our destiny in a particular groove, we have to activise in various directions towards ourselves, our people near and dear, our people about us, our society, our country, etc. Livelihood or avocation is only one facet of the term "Karma".

In keeping with the most liberal understanding of the word Karma, we have tour significators, Karakas for the Karma Bhava, viz. :

Jeeva Bhanugnya Manda

(Jupiter, the Sun, Mercury and Saturn), prescribed by our ancient Rishis. Karma is, therefore, not merely avocation but is a more comprehensive term. Among the various significations of the Karma Bhava, the most important ones are:

(2) Charitable endowments

(1) Status and position (3) Domain of influence	} Jupiter
(4) Fame and name	} the Sun
(5) Business, arts and crafts, commerce	Mercury
(6) Trade, service in its various forms	Saturn

This is only based on the Gita tenet.

Chaturvarnyam mayasrishtam
GunaKarma vibhagashah

The basis of the caste system is their intrinsic nature and qualities:-

The intellectual class represented by Jupiter, the ruling class represented by the Sun, the mercantile class represented by Mercury and the serving class represented by Saturn.

Jupiter's Influence makes one become a peace-maker, high judicial officer, an establisher of right conduct, right action and right Demeanour, highly religiously attained, a philosopher, a philanthropist, a financier, a banker, etc.

The Sun's influence gives rulership of a country, land, provinces, district, etc., royal position and dignities, service under the State ()what we generally call government service), administrator, a maintainer of law and order, enforcement of commands.

Mercury's influence: business acumen, commerce and trade, all systems of communications, conveying of messages, embassy and diplomatic missions, trade agreements and establishment of trade conventions, and lastly

Saturn's influence gives one leadership in labour organisations, trade unions, service under another in various capacities, expert in work and extracting work from others.

These clues will be useful to find out whether an individual will be able to fulfil a specific assignment. Unless that particular indicator is strong and not rendered weak, he will not be able to do so. For example, if the 10th house has no connection with Jupiter and as also its lord or if

Jupiter is not strong and well-placed, the religious, etc., nature will be totally absent. Similarly these clues throw a lot of light on the subject-matter.

Now coming to the subject-matter, *Brihat Jataka* has devoted one chapter "Karma Jeeva Adhyaya" for this purpose. The guiding planet is the planet placed in the 10th from the Moon or Lagna; also find out who is the strongest among the three the Sun, the Moon of Lagna. From that mark the 10th lord and find out in whose Navamsa he is placed. This last planet will give the nature of the avocation of the native. It is, however, very difficult-if not impossible-to describe the exact nature of avocation in these present days when jobs are many and openings out of count. But still all these could be brought down under one or the other of the indications given below. Please study the table given below:-

S. No.	Planet	Through Whom	Description
1.	Sun	Father	Straw, grass, coir, gold, gems, fertilisers, medicine, etc.
2.	Moon	Mother	Agriculture, sea products, aquatic articles, machinery, dairy products, ladies' dress and fittings, depending on or in company of ladies.
3.	Mars	Enemies	Industrial workshops, mining operations, smelting process, weapons, military equipments, electrical installations, forgeman, involving keen competition.
4.	Mercury	Uncle Friend	Literary activities, accountants, business, commerce, auditors, mathematics, astrologers, scribes, poets and authors, engineering, designing and architectural works.

5.	Jupiter	Relations, Children	Brahminical life, religious organisation, clergy and monasteries, dispenser of law, financier, versatility, dealer in gold and other valuables and generally one who lives by his knowledge and attainments.
6.	Venus	Wife, Ladies	Dealers in jewels, gems, silver, fats, dairy products, soap and perfumes, stage, dancing and songsters, flowers and generally those who live on the wealth.
7.	Saturn	Servants	Manual work, causing cruelty to others including animals-service in various forms stone-cutting employment in quarry, hotel keeper, cooks, barbers and butchers.

(N.B. The list is not exhaustive but only indicative or illustrative.)

The interpretation of these is quite difficult. If the lord of the Navamsa is placed in a friendly house, the outcome of the avocation will be substantial and in a very agreeable manner, while the reverse will be the case in inimical houses. The financial; affluence will, however, depend on the circumstances of the lords of Lagna, the 2nd, the 11th and the planets placed therein.

A more accurate picture of the particular avocation can be obtained by an examination of the nature of the sign, in which the 10th falls. That will show the line of greatest success and natural aptitude.

The airy signs Mithuna (Gemini), Thula (Libra), Kumbha (Aquarius) show intellectual pursuits, headwork, literary and artistic occupations.

The watery signs (Karkataka (Cancer), Vrischika (Scorpio) and Meena (Pisces) show occupations in which water is the motive power of chief element, dealers in soft drinks, textile goods and fabrics, sailors, brewers, chemists.

The fiery signs Mesha (Aries), Simha (Leo) Dhanus (Sagittarius), indicate employments concerned with fire, iron and metals, metallurgy, extraction of ores, utilsing electric energy, industrial concerns, surgeons, military equipments, etc.

The earthly signs Vrishabha (Taurus), Kanya (Virgo), Makara (Capricorn), show manual labour, digging and excavation, agricultural pursuits, fodder and corn dealers, dealers in the produce of the soil in the various forms and kinds.

In the tabular statement of the 3rd column gives the person through whom avocation is secured. It should be intelligently interpreted and hence requires some clarification.

Father indicates that the native pursues the father's line of profession or continues his father's undertaking or follows any profession where heredity is an important claim or has added preference in selection.

Mother applies as above, in a redirected sense. It may mean riches inherited from the mother on which he builds his avocation.

Enemies: Realised as a result of keen competition, litigation, defeat in contest or war.

Other sources are clear and required no explanation.

It will be better at this stage to illustrate these principles with a concrete case. Here is a horoscope of Mr. K.

Mon
3
4
1
12
Mar
Ket
Jup
2
5
11
8
Rah
Ven 6
7
Sun
Mer
10 Sat
9

		Asc	Mon
Rah	**Rasi Chart**		
Sat			Mar Ket Jup
	Sun Mer		Ven

Sat 12 11 Mer 9 8 Mon Jup
Rah 1 10 7 Ket 4
2 3 Sun 6 5
Mar Ven

Sat	Rah		Mar
	Navamsa		Sun
Asc Mer			Ven
	Mon Jup	Ket	

Lord of the 10th from Lagna is Saturn: he is placed in the Navamsa of Jupiter. The native is employed in the leading bank, now nationalised. The fact that the Sun and Mercury aspect the Lagna shows that it is a commercial bank. The native is fully qualified with banking and commerce degrees, Lord of the 10th is placed in Makara, which denotes seaside; actually he is employed at a seaport-town. The Sun is placed in the 10th from the 10th; actually the father and son were employed in the same bank. The 10th is an airy sign, denoting that the native has to apply his intelligence meticulously anticipating erratic business changes. The 10th has the effect of four planets Rahu, Kuja (Mars), Kethu and Jupiter. This means that he has to work among people of various castes and nationalities, Hindus, Parsees, Gujaraties, Goanese, etc.

It may be argued that from a known result, one may be able to find out the astrological justification. But I still hold that by an unbiased and faithful application of the principles given above, we should be able to get at the true description of the avocation.

Fate and Freewill

Life is underlined by activity. Nature's qualities (Gunas) make man act. None in this life can stop activity even for a moment. It is the stomach and then the senses that keep man in perpetual bondage of action. Every action has a corresponding reaction, i.e., effect. This effect is referred to as Karma. By his thoughts and actions, man is generating Karma every moment of his life; and he will continue to do so, long he remains slave of Nature.

Against the backdrop of Time, the lifespan of man is too short for this Karma to mature and fructify during the present life. Nevertheless, the chain action of cause and effect is set to work. In obedience to the Universal Law, these actions have to have corresponding reactions (effects) precisely of equal force and nature. The process does not cease with death; for, death is only an inconsequential neutral point in the evolution of man. As a result, the Karma naturally and inevitably works its way out in the next phase of evolution, viz., next birth. Thus, man, by his present actions, causes or draws the blueprint of events for his next lives.

It necessarily follows that events experienced at present are but effects (Karma) of actions of previous lives. Such Karma accumulated over previous lives brought forward constitutes Sanchita Karma-the backlog. The operative portion out of it which is scheduled to mature and confer results during this life is classified as Prarabdha Karma.

Man can harmonies his actions with his thoughts by controlling his sense-organs and developing the power of his mind. Once he is able to place his body in perfect obedience to his will he will be able to regulate his Karma and gradually disengage himself from the chain of cause-effect. While an action itself (cause) can, thus, be controlled, directed or stopped by will-power, the effect of an action already done is beyond the influence of any other force. Man is the master of the situation upto the point of action; thereafter it is taken over by the working of the Universal law.

Fate or Parabdha Karma is simply the effect of some past actions. Consequently it is immune to influences of other forces which makes it inevitable and irrevocable. Its results will be good, bad and indifferent depending entirely on the nature of the action, the effect of which has now matured and is giving fruits. Fate only dispenses results and not cause results. For this abstract energy, in order to transform itself into events in terms of worldly matters, other contributory factors such as environment and planetary influences, need to be congenial. This condition is effectively complied with by the combined forces of Law of Evolution and Law of Karma. The environment, position in the cosmos, time of birth and quantum of Karma scheduled to be expended are all

coordinated in such a way that they rove complimentary to one another. It is done with clockwork precision.

An event such as birth is, therefore, not a simple outcome of union of man and woman. It is computed and programmed by the working of the highly complex universal laws. A child does not come into existence out of nowhere. It has a traceable past, not only of previous lives but of humanity and plant life, as recognised by the theory of Evolution of Man.

The time of birth is the co-ordinating point at which the Fate links itself with the planetary system. Although the planets by themselves do not bring about human destiny, they indicate as to what the destiny holds and the sequence in which the events would follow. Hindu astrology analyses and interprets the consequences of Fate or Destiny, by study of the planetary position at the time of birth as well as the transitory influences.

As an analogy, Fate or Destiny could be compared to a delayed action detonation. If the time-control" could be compared to the past action of man, the detonation indicates the result offered by destiny.

Man is entirely free to act and his movements are in no way restricted by the existence of time-device. Fate has no control over the activities of man nor does it hinder his actions. If the scope for action is limited, it is because of the circumstances in which he is placed and also due to his weaknesses. Consequently, there is precious little a man can do in spite of freedom enjoyed by him and the advantage of foreknowledge of the coming event. For instance, he cannot possibly reach the time-control unit and disengage the trigger. Man cannot influence the planetary movements. In life also, man cannot run away from his environment.

Under the circumstances, any action man may take will have to be, by necessity, defensive in nature. Being forewarned, he may remain alert at least and try to keep away and succeed or at least avoid what otherwise would be a fatal hit. Persons of great spiritual development are successful in this regard. In the ordinary man, freewill is not very strong with the result, he will have to resort to other protective measures.

In Hindu astrology, this aspect has been dealt with under Remedial Astrology, in great detail. It prescribes remedial measures to suit specific types of effects to be warded off, and also defines the conditions under which it would be effective. Indiscriminate recourse to such remedial measures are, however, likely to cause more harm than good. It would have the same effect as using a glass shield in lieu of crushproof-glass shield prescribed, due to ignorance of the difference between the two. Therefore, any remedial measures should be taken under the guidance of a learned and experience astrologer only.

Knowledge of astrology reveals to the man, the strength and composition of Fate, makes him realise that it is inevitable and prepares him to face it with patience, guides him in taking protective measures, prompts him to use his freewill wisely and modify the future and thus make this life purposeful. -253.

Luck and Prosperity

In this world the average man has more than a fair share of iniquities and injustices, trials and tribulations, set-backs and failures. Talented and deserving persons struggle to make both ends meet while fortune favours more often than not mediocrity. Thinking man takes solace in the teachings of Brihadaranyaka Upanishad that, man reaps what he sows.

The rationale of the divine science of astrology is also founded on these teachings of the Rishis. Prasna Marga, the great astrological classic of Kerala, states in the opening chapter that the planets in birth chart indicates that what we experience in this life – whether we enjoy or suffer – is the result of our Karma done in previous lives. In another Sloka Prasna Marga teaches that "the balance of good and bad Karma that we bring forward from our previous births is called Prarabda, and it is the delineation of Prarabda that is the domain of astrology".

Thus astrology provides the clue to the nature of the results of a person's Karma one in past lives and the manner in which it is likely to manifest in the present life.

The decisively significant factor that showers prosperity on a chosen few and leaves the rest in the cold is Poorvapunya or Bhagya or luck. In

fact it is this elusive element that determines whether one's is a life of success or failure, happiness or misery, prosperity or poverty, etc.

According to Phaldeepika, it is from the 9th Bhava that a person's past life is to be investigated.

Saravali the classic of Kalyana Varma in the chapter on "Bhagya Bhava Chinta" Stresses the importance of examining the Bhagya Bhava even to the exclusion of the Ascendant and other Bhavas, for without Bhagya one counts for nothing.

In a horoscope Bhagya or Luck is divined through the 9th Bhava, which is called Bhagya-Sthana or Poorvapunya Sthana. It is also known as Dharma Sthana. It is the more important Trine than the 5th Bhava, and is considered very auspicious being Lakshmi-Sthana, according to Maharishi Parasara.

Other more important significations of the 9th Bhava are father, preceptor, righteousness, good conduct, tapas, religion, spirituality, merit, grand children and foreign travel.

For a person to be really lucky and fortunate the 9th Bhava in his birth chart should be strong and tenanted and aspected by natural benefics or by the lord of the 9th Bhava or the lord of the Ascendant. The lord of the 9th Bhava should be equally well placed avoiding the Dusthanas, and should be endowed with strength (Shadbala). Besides these Jupiter, the planet of grace, who combines in himself the Karakatwas of such important Bhavas as the 2nd, 5th, 9th, 10th and 11th should be well placed and strong (Shadbala), as also the all-important Lord of the Ascendant.

More specifically, the lord of the 9th Bhava endowed with strength and occupying a quadrant (Kendra) or Trine (Kona) or the 11th Bhava in conjunction with benefics planets, and similarly the 9th Bhava occupied by a natural and functional benefic planet and not influenced by malefics is an asset in a horoscope. This would enable the person to earn immense wealth and enjoy the blessings of prosperity and good fortune in ample measure.

Conversely, the lord of the 9th Bhava occupying the 6th Bhava and aspected by an inimical planet or a depressed planet makes the person

unlucky. Similarly, the 9th lord in debility or occupying a malefic Shashtiamsa also is an indication of ill-luck.

According to Prasna Marga, occupation of the 9th Bhava by benefic planets results in blessings from the preceptor, happiness from the parents, mental happiness, God's grace, increase of fortune, and luck, disposition to virtuous and Dharmic deeds, increased Tapas and happiness to and from grandchildren. On the other hand malefic planets in the 9th Bhava causes ill-health to preceptor, parents and grand-children, ill-luck and misfortune, dis-inclination to Dharmic deeds, uncharitable disposition and absence of God's grade.

Astrological classics give quite a few combinations (Yogas) involving the 9th Bhava and the 9th lord indicative of luck and prosperity.

According to Jataka Parijata, the lord of the 9th Bhava occupying a quadrant (Kendra) or a Trine (Kona) in strength and the Ascendant aspected by its lord indicates good fortune. Added to these if the lord of the 9th Bhava or his dispositor (i.e. the lord of the sign occupied by the 9th lord) and the lord of the Ascendant occupy their exaltation or own signs, the Yoga bestows great and lasting happiness.

While studying the 9th Bhava, or for that matter, any Bhava, it is essential to keep in view the Ascendant, for it is a well recognized principle of astrology that the results of Bhavas as have any relationship with the Ascendant or its lord by way of aspect, occupation, Kendra disposition etc. would be surely experienced.

It is also necessary while examining the 9th Bhava signifying Bhagya not to overlook the 5th Bhava, for on the principle of 'Bhavat Bhava' the 9th from the 9th Bhava is the 5th Bhava. Hence both these Bhavas signify Poorvapunya, which manifests in this life as Bhagya. Further even Dusthana lords are said to lose their malefic effects, when they are in conjunction with the lord of the 5th Bhava – such is the benefic nature of the 5th lord.

The combination of these two lords of Konas with the lord of the Ascendant in a Kendra other than the 7th is a high Raja Yoga, which in the modern context would mean exercise of political or administrative powers. Such a combination even in the 7th Bhava can mean fortune through partner-in-life.

Mutual exchange of the lords of the 5th and the 9th Bhavas is a Raja Yoga, which would confer political or ruling powers.

Saravali says that the full Moon, Jupiter, Venus or Mercury endowed with strength (Shadbala) alone or in conjunction occupying the 9th Bhava confers on the person prosperity, good longevity and even ruling powers. Even a malefic planets in the 9th house, if it happens to be its own or Moolathrikona sign and is aspected by benefics makes the person virtuous.

For that matter, any of the seven planets, when exalted in the 9th Bhava blesses the person with wealth, prosperity and virtue; and if the exalted planet occupying the 9th Bhava has the aspect of a strong benefic planet, the potency of the yoga is greatly enhanced.

The lord of the Ascendant, whether a benefic or malefic, occupying the 9th Bhava is also auspicious and highly beneficial.

According to Phaladeepika, Jupiter, Mercury, Venus and the Moon endowed with strength occupying the 9th Bhava in conjunction with or aspected by a friendly planet generates a Raja Yoga, and the person having this yoga will be an object of veneration and worship by the masses.

The 9th Bhava and or its lord figure conspicuously in such auspicious Yogas as Bhagya Yoga, Lakshmi Yoga, Dhatrutwa Yoga, Dharma-Karmadhipa Yoga, Srimathi Yoga, to mention only a few.

When the 9th Bhava is aspected by a strong benefic planet from the Ascendant, the 3rd or the 5th, bhagya Yoga arises, which confers on the person good fortune and great wealth. (It will be observed that Jupiter, the greatest benefic alone will be able to aspect the 9th from the Ascendant and the 5th Bhava, while all benefic planets can aspect the 9th from the 3rd Bhava).

The lord of the 9th Bhava occupying his own or exaltation sign identical with a quadrant (Kendra) or Trine (Kona) and the lord of the Ascendant also endowed with strength generates Lakshmi Yoga. This auspicious learning, renown, handsome appearance and all the comforts of life.

When the exalted lord of the 9th Bhava is aspected by a benefic planet and the 9th Bhava is tenanted by a benefic planet, DHATRITWA YOGA arises. This Yoga makes the person munificent and generous with his wealth.

Dharma-Karmadhipa Yoga, which is a Raja Yoga, arises when the lord of the 9th Bhava is in conjunction with the lord of the 10th Bhava in an auspicious Bhava. This very powerful and auspicious Yoga is capable of conferring on the person prosperity, reputation and ruling powers.

Srimathi Yoga, which confers great financial prosperity, learning, reputation and good longevity, arises when there is a mutual exchange (Parivarthana) between the lords of the 9th and the 10th Bhavas, while the lord of the Ascendant is with one of them aspected by Jupiter.

When there is mutual exchange (Parivarthana) between the lords of the 9th and 10th Bhavas (despite one of the planets owning the 3rd, 6th, 8th, 11th or 12th) a high Raja Yoga is generated. Where there is on such mutual exchange (Parivarthana) but other-wise associated and one of the planets owns a Dusthana, the Raja Yoga effects would be very much devalued.

Two other Bhavas having a bearing on financial savings and recurring gains, which are essential constituents of Bhagya, are the 2nd and the 11th Bhavas.

Exalted lord of the 2nd Bhava occupying a trine or quadrant or the 11th Bhava shows financial affluence.

Occupation of the 9th Bhava by the lord of the 2nd Bhava or his joining the 9th lord in the 9th Bhava points to financial affluence of a higher order.

The strong lord of the 2nd and the 9th Bhavas occupying the Ascendant or the strong lord of the 2nd Bhava occupying the Ascendant and influenced by the 9th lord is a Dhana Yoga.

The lord of the 2nd in the 11th Bhava, dispositor thereof in the 9th Bhava, dispositor thereof in the 9th in the Ascendant also shows great wealth.

Mutual exchange between the lords of the 2nd and the 11th Bhavas or each of them occupying his own house indicates financial gains form various directions.

Mutual exchange between the lords of the 9th and the 11th Bhavas is an indication that the person would be prosperous throughout life.

Situation of the strong lord of the 2nd Bhava in the Ascendant or in the 10th Bhava shows self-earned wealth; while in the 5th Bhava it shows the possibility of unexpected gain through lottery speculation, etc.

When the lords of the 2nd and the 4th Bhavas are in the 9th Bhava identical with a benefic sign and are in conjunction with a benefic planet, the person would come by an underground treasure, according to Jataka Parijata.

A benefic planet in the 9th Bhava in a birth chart, whether that of a male or of a female, is a God's gift, and would mean Bhagya and prosperity. The 9th Bhava is, however, of special significance and importance for the fair sex, as it signifies Sowbhagya, which includes conjugal life of uninterrupted happiness, and also prosperity. According to Yavana Jataka, the 9th Bhava occupied by Jupiter, Venus, Mercury or the Moon in strength blesses the person with Bhagya, prosperity and virtuous disposition. A well disposed 9th Bhava tenanted by a benefic planet like Jupiter or Venus and an equally strong 9th lord occupying a quadrant or a trine or the 11th Bhava, and Jupiter Bhartrukaraka also strong and well placed ensures long and happy conjugal life, good fortune and virtuous disposition; and this is capable of annulling or neutralizing adverse indications arising out of the occupation of the 7th or the 8th Bhava by malefic planets.

On the other hand, the lord of the 9th Bhava and Jupiter, the Bhartrukaraka occupying Dusthanas is adverse for happy conjugal life; it also indicates that the husband may be aged or short-lived.

The Ascendant, the 9th and the 5th Bhavas are sensitive areas in a Birth Chart and on their strength as also on that of their lords depends the intrinsic worth of the horoscope for, as PRASNA MARGA says' ... out of 12 Bhavas the most important and auspicious house is the Ascendant; the 5th and the 9th Bhavas are equally important; it is these three Bhavas the Benefic planets show their greatest good, and malefic planets prove predominantly evil."

Rise in Career

A. Birth Details :

1. Date of birth - 6th January 1915
2. Time of birth - 9.32.42 A.M. IST 10.04.22 A.M. L.M.T.
3. Place of birth - 23°42' N. Lat. ; 90°25'E. Long.
4. Day of birth - Wednesday.

B. Bhava – Chart -

Bhava IV	-	Saturn (R)
Bhava VI	-	Ketu, Moon
Bhava IX	-	Venus
Bhava XI	-	Mars, sun, Mercury
Bhava XII	-	Jupiter, Rahu.

1. Rahu is equivalent to Jupiter, because of its association with Jupiter in 12th Bhava, the longitudinal distance between them being only 5°16'.
2. Ketu is equivalent to Sun, because it is posited in the sign Leo, ruled by Sun. Moreover, the longitudinal distance between Ketu and Moon, with whom Ketu is associated is 11°36', which is more than the orb required.

C. Astrological Analysis

For rise in career, let us analyse the houses 2, 6, 10 and 11. House 2 and 6 indicate merely service, 2nd house standing for self-acquisition and 6th house for service, but in order that a person should rise, the houses 10 and 11 must be strong; between these two houses too, house 11 must be strong and powerful, because of all the twelve houses, it is the 11th house alone, which opens the door to realization of one's ambition.

2nd house is unoccupied by any planet. Jupiter is lord of 2. Jupiter governs Punarvasu, Visakam and Poorvapathra. No planet is in these constellations. Hence take Jupiter, but Jupiter is a weak significator,

being posited in Aquarius, a sign ruled by Saturn and Saturn and Jupiter are neutrals to each other.

6th house is occupied by Ketu and Moon. Ketu governs Aswini, Makam and Moolam. No planet is in these constellations except Ketu. No planet is in the Sub of Ketu. Hence Ketu will keep him in service. Similarly Moon governs Rohini, Hastham and Sravanam. No planet is in these constellations. Hence Moon will also retain him in service.

What about houses 10 and 11 ? 10th houses is unoccupied by any planet. Mars is lord of 10. Mars governs Mrigasira, Chithrai and Dhanishta. Saturn is in Mrigasira and Jupiter and Rahu are in Dhanishta. Hence take Saturn. Jupiter and Rahu.

11th house is occupied by Sun, Mars and Mercury. Sun governs Karthikai, Utharapalguni and Utharashada. No planet is in these constellations. Sun is posited in the sign Sagittarius, ruled by Jupiter, his friend. So give importance to Sun.

Only Venus and Saturn (R) are in the sub of Sun. Venus is posited in 9th Bhava, which is 12th from 10. Further it is in the sign Scorpio, ruled by Mars. Mars and Venus are neutral to each other. Hence Venus is a weak significator, but being posited in the constellation, it will give mixed results. Saturn is already a significator; further it is the sole planet, who is posited in the constellation of Mars and sub of Sun. Mars and Sun – both are the occupants of 11th Bhava. Hence Saturn is very strong to give the effect of promotion.

We have already considered the planets in the constellation of Mars, while considering 10th house.

Mercury governs Ashlesha, Jyeshta and Revathi. No planet is in these constellations. Mercury is posited in the sign Sagittarius, ruled by Jupiter, who treats him as his enemy. Hence Mercury is weak.

Therefore, Saturn, Jupiter and Rahu are the strong significators for rise in career of this native. Jupiter and Rahu are in conjunction with each other. Rahu is at 6°10' in Aquarius and Jupiter is at 0°54' in the same sign. Rahu, being a node is more powerful. Moreover, Rahu is posited in the constellation of Mars. Lord of 10 and in the sub of Moon, occupant of 6th Bhava and lord of 6. Hence Rahu is more powerful than Jupiter.

The native runs Saturn Antara under Rahu Dasa, Moon Bhukti from 13-6-1967 to 9-9-1967. Saturn is a strong significator for promotion. The longitudinal distance between Moon and Saturn is 72°45', which amounts almost to exact Quintile aspect (i.e. 72 degrees aspect), which is good. Therefore Saturn will cooperate with Moon to give the effect of promotion.

I told the officer that files of promotion should have moved favourably after 13-6-1967, which was confirmed by him. He told me that his immediate boss has recommended his case of promotion very highly after this date. But still as Moon is operating in Bhukti, who is not a significator at all, it is predicted that the native will not get stable promotion during Rahu Dasa Moon Bhukti, although it is sure that he will get some casual or temporary charge of some higher office. This is also true of Rahu Dasa, Mars Bhukti, which the native runs from 24-4-1968 to 12-5-196.

The native will get stable promotion during the conjoined period of all the three strong significators, Rahu, Jupiter and Saturn. He will run Jupiter Dasa, Saturn Bhukti, Rahu Antara from 23-4-1973 to 10-9-1973. Let us confirm it by western aspect.

The longitudinal distance between Jupiter and Saturn is 124°07', which amounts to separating trine (120 degrees) aspect. Further, as already analysed, the longitudinal distance between Saturn and Rahu is 118°51' which amounts to applying trine (120 degrees) aspect, which is again powerful for good. Hence it is confirmed that the native will be surely promoted during the above mentioned period.

Underground Wealth

Underground wealth may be either a treasure which has been kept buried by one's own ancestors or by anybody else from whom either the building of the land would have been purchased or taken on rental basis. For anything buried and which is under the ground, planet Saturn must have connection with the 4th house. Of all the planets Saturn is the only one planet which indicates Geology, anything kept under the ground of taken from the ground. Of all the houses, 4th house shows the earth, the building or even the furniture. I have heard when I was very young that villagers used to keep sovereigns in the bamboo sticks used for cot or roof. They never give the cot for others'

use even though they are close relatives. They used to say that unless they take their bed in the cot, they would not get sleep as though either there is superstition or there is some sanctity. The fact would be that coins were inserted horizontally in the bamboo sticks used, as bamboos have hollow spaces. They are kept there as safely vaults.

Hence the house which we have to judge would be the 4th to find out whether something is hidden.

To confirm that one is fortunate enough to get it, we have to judge the houses 11 and also 8.

Saturn's Transit - Gains in Prize Bond

Sade-Sati-Seven and a half years Saturn.

The following is the horoscope of a native born on 9-5-1926 at 1.10 P.M. IST.

Nep Fort
6
7
4
3 Rah
5
Sat (R) 8
2
11
Ket 9
10
Mar
Jup
1
Sun
Mer
12
Mon
Ven Ura

Mon Ven Ura	Sun Mer		Rah
Mar Jup	**Rasi Chart**		Nep Fort
			Lag
Ket	Sat (R)		

Ura
Rah
5
Fort 6
Sat
3
2
Jup
Ven
4
7
1
Mer
10
Sun 8
9
Mon
Mar
12 Nep
11
Ket

Nep	Mer		Rah
	Navamsa		Lag Sat
Mon Mar			Ura
Ket	Sun	Jup Ven	Fort

At the time of birth the balance of Mercury Dasa was 11 years 6 months 29 days.

He purchased one Prize Bond 5 years ago. E won a prize and received the cash during his Sun Dasa Moon Bhukti on a Friday when Moon was transiting in its own star Sravanam. This is the last draw. Therefore he had his success ultimately, though there was long delay for a period of 5 years. First one should know how normally one will predict, and then the corrective method.

(1) Sun, lord of Lagna, was in the 9th house in the constellation of lord of 10 and conjoined with lord of 2 and 11. So Sun has to cause Dhana Yoga. (Lords of 1, 2 and 11 conjunction is beneficial).

(2) It may be said that Moon, lord of 12 in 8 can cause Vipareetha Raja yoga. No Lord of 12 will produce this yoga only when it is not connected with other planets which do not own either 6 or 8 or 12. But Venus is conjoined with it. Venus owns the beneficial house, the tenth – a Rajayoga house.

It is also likely that one may threaten saying "Moon is lord of 12. It is in 8. Both are evil houses. Hence you will lose and suffer or it may be said that lord of 12 spoils the planet with which it is conjoined. As Venus and Moon are together in one sign and Venus is the lord of the 10th house, one may say that the native may be reverted; his income may be reduced as also the status, and that it is likely that he is transferred.

Another astrologer when consulted a few days before shuffling, may advance his argument and ask the native to forget about the luck in prize bond by saying 'Sir, when you had Saturn transiting in the Labha Sthana - 11th house, you did not get. When Saturn's 7 ½ years' transit is on, especially when Saturn is in 12, how can you expect any luck. He may recite some Slokas'. Further he may add that Jupiter transiting in the third sign counted from Moon sign is very bad and most unfortunate. He can quote the malefic effects of "Thritheeya Brahaspathi." It will appeal to those who have not done research, that when a man did not get prize when Jupiter was in 2nd and Saturn in 11, he can never get during Saturn 7 1/2 years and Thritheeya Brahaspati period.

The fact is that he has gained. How can he win a prize ?

(1) (a) A planet in the constellation of another one is stronger than the latter. That is why Venus, lord of 10, a Raja-Yogadhipathi could not give easy money in the last portion of its Dasa.

(b) It was purchased in Mercury Bhukti which was under the sway of the node - Kethu in the 5th house. So neither Mercury in its own sub period nor Kethu could give. 5th house gives inclination to speculate but profit to the opponent. Lagna denotes the native - 7th house represents those with whom one competes. 5th house to Lagna is the Labhasthana or the 11th to the 7th. Hence 5th house gives the mind to speculate and contribute for the benefit of the competitors.

(2) Always houses 1, 2, 3, 6, 10 and 11th promise grand success and gains without pains.

(3) Planets must be judged by considering the constellation occupied by them. One need not worry about the name of the lord of the constellation. But note which houses are governed by the planet which rules the constellation. If Moon is in Revathi for one born in Simha Lagna then one is to consider that the lord of 12 throws light through the modifying slide which owns the houses 2 and 11. Hence the matters of 2 and 11 alone will operate. Lordship of the 12th house shows that one can gain through investment, " prize bond is an investment for many people, without interest and for those who win the prize the interest is many times the capital itself.

Hence Moon in the constellation of Mercury i.e., in the constellation of the lord of 2 and 11 gave money in Moon's star day, i.e. Sravana star day.

Venus, in the constellation of Saturn, the lord of 6 and 7, rules Friday when he received the prize. Any planet in the constellation of lord of 6 occupying the 8th house or in the constellation of lord of 8 occupying the 6th house will invariably brings luck without any strain. For the 7th house represents opponent, 6 and 8 are the 2nd and 12th houses

to the opponent. So, if there is connection between houses 2 and 12 one is to lose. Hence, the opponent's loss, is the native's gains.

So, the day of receipt was Friday, governed by Venus; Sravanam star day ruled by Moon and the Rasi was Capricorn owned by Saturn which owns the 12th house of the opponent and it aspects the 12th hose of the competitor.

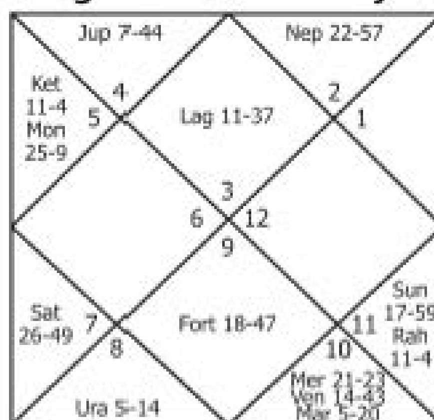
As regards 7 ½ years Saturn, it is an incorrect statement. How many people, after waiting for a long number of years, get married during Sade – Sati ! How many get into service only during Sade – Sati. How many bring forth children ! Also how many gain by lottery, races speculations, prize bond etc. The astrologer who attributes any loss only to 7 ½ years of Saturn has not gained sufficient knowledge. So also his argument to Thritheeya Brahaspathi alone is to be considered.

As for transit, Saturn, the lord of 12 transited in the constellation of the lord of 11 to the opponent, Aquarius, i.e., it is auspicious to the native. Jupiter was in the constellation of Sun, lord of Lagna which is advantageous to the person. Sun was in its own constellation.

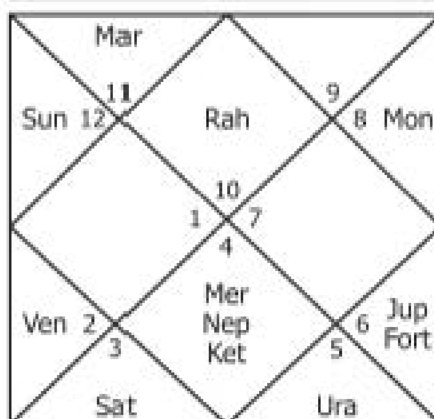
Hence one is to follow the stellar system and analyse by taking the 7th house as that of the competitor or opponent. Then alone correct result can be had.

(A planet may own any house when it transits, it gives such matters signified by the lord of the constellation, through the source indicated by the transiting planet, by lordship, occupation and its nature e.g. suppose a planet owns the houses 3 and 10. 3rd house denotes brother editing, short journey etc. 10th house indicates profession. If any planet transits in the constellation of that planet owning houses 3 and 10, the results will refer to the matters signified by the houses 3 and 10, irrespective of the lordship of the transiting planet).

Resignation and Re-entry









At the time of birth Balance of Venus Dasa was 2 years 4 months and 8 days.

This native relinquished his office a couple of years ago. Will fortune be thrust on him and if so when ?

What a peculiar horoscope ! This person would have had his first birth anniversary according to calendar date only after 8 years and thereafter once in 4 years.

Even though Gemini is noted for vacillation and lack of decision, this native will be strong-willed, stubborn, steadfast and strong-principled, as Mars is conjoined with the lord of the Ascendant and Mars aspects Moon. He can never change his code out of any selfish motive. A person of sterling character, indeed !

In his chart, Saturn Dasa commenced on 8-6-1955 and Venus Bhukti began on 29-3-1962. During Rahu Anthra he should resign from a covetable post. Why ?

It is said in Uthrakalamritha, that a person can enjoy beneficial results during the conjoined period of Saturn and Venus, (a) if neither is exalted; (b) if either owns 6 or 8 or 12 and are in 6 or 8 or 12 to each other. But Saturn is exalted and both owning houses 8 and 12 are not in Shashta Ashtama. Hence during Sani Dasa Sukra Bhukti he had to give up his post.

Rahu being in Saturn's sign, it had to offer the result in its Anthra.

It is a pleasure to note how stellar astrology fixes the day.

He gave his resignation on a Saturday, not during the hours when Chithra star was on, but the moment when Swathi star started. What is Swathi ? It is Rahu's star in Venus sign.

This native has the aspect of Saturn to the lord of the tenth house, Jupiter and Saturn is in 3 to Moon and 5 to Lagna. Hence, he is one who would have resigned his post already in his adult age, to hold on to his principle and fulfil his desire.

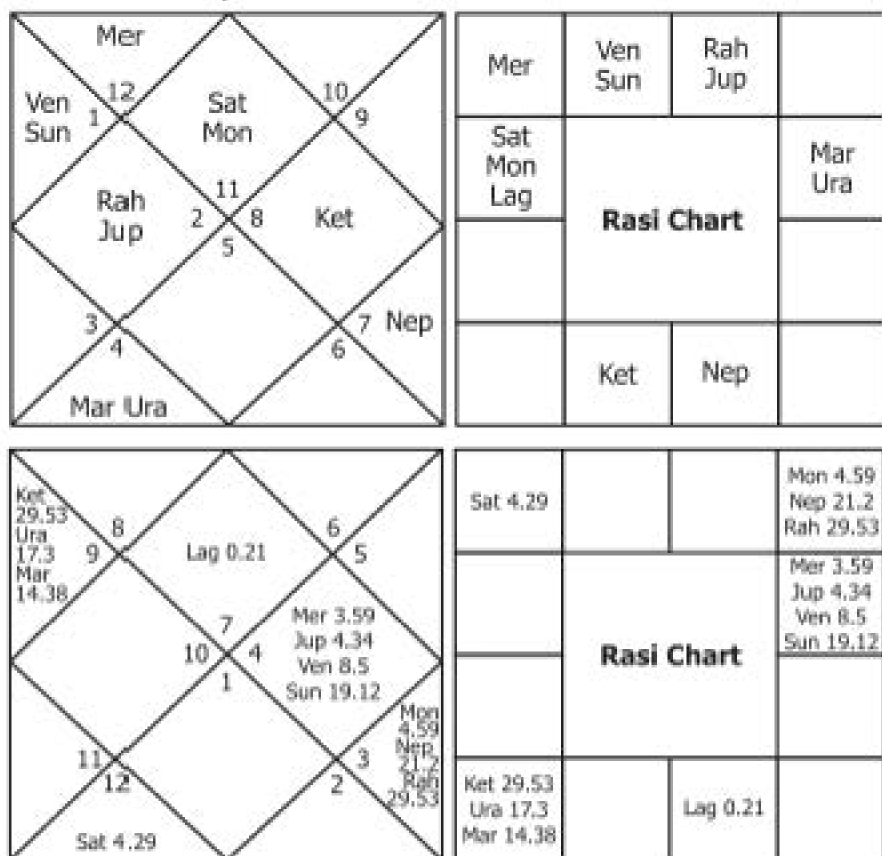
Is fortune promised in the future ? Certainly. Why not ? Whatever generally Rahu does, Ketu will undo. Therefore Sukra Bhukti Ketu Anthra operating between 23-3-65 and 29-5-65 will create the chance. Then Sun Bhukti Rahu Anthra will give Sun Bhukti commences on 29-5-65 Mars Anthra will 8-8-65 Kethu sub will be between 22-2-66 and 14-3-66. Balance of Dasa Bhukti at birth may err by a month or two especially when it is Venus Dasa.

According to Dasa Bhukti system, these are the three dates. To select one of them, note the results according to progression. Till April 1965, Sun was opposing Saturn. Now it separates from opposition. Moon was squaring the ascendant till April and now it has commenced to apply sextile aspect with Venus in May and good aspect with Sun in August.

So May or August will be the time.

Again to fix the exact time, follow horary astrology. A number was asked for and the friend sitting by the side of the editor mentioned 93. It means that Sathabisha star, first quarter rises as ascendant.

The horoscope for the moment is as follows:-



Moon conjoined with Saturn in the ascendant indicates that the native will reject the first offer, whatever it may be. But Mars, the lord of 10 aspecting the ascendant thrusts on him a job much more powerful than what is suggested. Nothing is lost when a candle burns. One man's food is another man's poison. One's gain is another's loss. Therefore this can happen when Sun or Moon transits the 6th cusp to the Horary ascendant, i.e., around the 7th or 8th degree of Cancer, which means service to the native in the post falling vacant.

Therefore from 24-7-1965 onwards, he will draw his salary.

According to another school of thought, the position of Moon transited by Sun gives the result, which will be 17-2-1966.

Let another horoscope be studied to note the results:

At the time of birth Mars Dasa balance was only ten months and eighteen days. Mercury Dasa started on 23-6-61.

The ascendant is not afflicted. It is strong as the lord of lagna is not in 6 or 8 or 12 to Lagna and no malefic is posited in the lagna. Further the Lagna is Vargotham and strong.

Moon sign and the 9th Bhava is afflicted as Neptune and Rahu were in the 9th house. That is why the native had to lose his father when he was young on 18th January 1916 in Rahu Dasa Saturn Bhukti Rahu antra.

For a person to receive a salary the house two, six and ten are to be judged.

Lord of 2 is Mars. It is the Upachayasthana the third and in the constellation of the lord of Lagna. Hence it will contribute for further rise in one's career. It affords a modest and independent view as its fiery nature is toned down by Venus, the lord of the constellation in which Mars was.

Lord of 6 is Jupiter. It is exalted in the 10th house and it aspects the 6th. So it indicates that the native will serve in respectable posts. Jupiter makes one attached to Law or religion or finance or politics. Jupiter was in the constellation of the planet occupying the 6th house,

Reinstatement of Dismissed Candidate

Born on 29.3.22 and the chart is furnished below.

Mar
Jup Sat Rah
8
6
9
5
7
10
4
Nep
1
Mer Ura
11
3
12
2
Sun Ven Ket Mon

Sun Ven Ket Mon			
Mer Ura	Rasi Chart		Nep
	Mar	Lag	Jup Sat Rah

Mar
11
Ven Mon 12
9
8 Sun Ket
Mer Sat
10
1 7
4
Rah 2
3
Jup
6
5

Ven Mon	Mer Sat	Rah	
Mar	**Navamsa**		Jup
Lag			
	Sun Ket		

Analysis:

Do not worry - Entertain hopes - you are coming out successful.

On 30-4-63 during your Moon Dasa Saturn Bhukti, when Moon transited in Cancer sign ruled by Moon and in Pushya star governed by Saturn, you were kept under suspension.

On 29-4-64, during Moon Dasa Mercury Bhukti on a Wednesday, ruled by Mercury and Anuradha star day governed by Saturn and in Cancer Lagna owned by Moon.

2, 6 10 houses indicate profession.

House No. 2 occupied and owned by Mars. No planet is in the constellation of Mars, to indicate good and bad in your profession.

House No. 6 is owned by Jupiter and occupied by Sun, Kethu, Moon and Venus.

House 10 is owned by Moon; Sani, Rahu and Jupiter are in Hastham and they promise success or failure in your profession. Sani was exactly in the 12th cusp.

7th house shows one with whom you transact or one who pays you money.

Saturn is lord of 11 to 7th house and was in 6 to 7, i.e. Saturn was Labhadhipathi to 7th house in Vraya Sthana to you. Saturn is to keep everything under suspense, delay unduly and prolong throughout its period. Hence Saturn, in 12th cusp, Vraya, in the constellation of Moon,

caused some secret enemical activity and you were suspended during Saturn Bhukti on a Saturn star day Pushya.

Mercury is in the 11^{th} house to the 7^{th} i.e. in Labha to the opponent. It is the lord of your 12^{th} house. Mercury is for explanation and enquiry and it had adversely ended.

Till 18.3.66 you are running Kethu sub period. Then follows Venus.

Venus – Sukra is lord of 8 in 6, i.e. lord of the second house to the 7^{th} in Vraya to the 7^{th}. Therefore during Venus Bhukti, you will regain.

Sun is your Labhaadhipathi and is in 6 to you and Vraya to the 7^{th}. Therefore Moon Dasa Venus Bhukti Sun anthra will reinstate you. They are in Jupiter's sign and aspected by Jupiter. Law is in your favour. Rules are in your favour. But all along, your time was bad.

But during Moon Dasa Venus Bhukti Sun Anthra, i.e. on or around 1-9-66, when Sun transits in Poorvapalguni star and Moon in Rohini star, you will be reinstated.

Arrears of pay, that had been accumulating in one's account, gratuity, provident fund, insurance etc. are shown by 8^{th} house. Lord of 8 Venus in 6, in Vargothama, in exaltation in Rasi and in Navamsa will get you all the amount due to you and your claims for promotion etc., will receive correct, proper and prompt attention. Pray Lord Krishna who was born in Rohini (Moon star, Venus sign) as you will win in Moon Dasa Venus Bhukti.

Service – Judgement & Change

Houses to be judged – 2, 6 and 10.

Changes - 1, 5, 9, 12

Service – 6 strong; business includes 7^{th} also

The order in which we have to select the significators according to their strength is as under :-

1. The planets tenanted the constellation of the occupants in the houses 2 or 6 or 10 or 11.

2. The planets deposited in 2 or 6 or 10 or 11.
3. The planets situated in the constellation of the lords of 2 or 6 or 10 or 11.
4. Lords of the above houses.
5. Planets conjoined with the strong significators or
6. Planets aspected by the strong significator.

Rahu or Ketu situated in the sign of any of the strong significators.

Indicators of Popularity and Fame

The desire to be popular is innate in every individual. It is a natural and psychological motivation which inspires people to achieve great deeds. Even those who are accused for criminal acts have been found to be clamouring for popularity. The area of activity in which an individual wishes to achieve popularity and fame may differ from one person to another but the desire for appreciation, fame and popularity is almost universal. But it is found that every body is not so lucky as to get appreciation from others. Some persons are really very capable in several fields but they do not receive kudos. Many hard working persons have been denied this recognition. In this context, it can also be noted that the social status, the amount of money earned and educational and other attainments are not necessarily the determinants of one's popularity. This aspect of one's life is very well illumined on the basis of astrological chart of the person. A careful examination of a person's natal chart could indicate the degree of appreciation or unpopularity one has to receive and also the area in which such importance can be perceived.

Astrologically, the name and fame of an individual depend upon his merits of the past lives. As such any indication with regard to this aspect of his life would be linked with the disposition of his ninth house. It also has some connection with the special mission in the present life and the way he is likely to relate himself with the society outside himself, which

means his actions and reactions to the external world. This aspect of one's life is intimately connected with the tenth house. Therefore, tenth house should also be related with the people's regard for the individual. The most important consideration in the present context is the nature of the ego incarnated in the present life. The whole personality, his basic constitution, his entire life in essence which are represented by the ascendant is of great consequence. Any question of popularity, name and fame, must be associated with the first house in the natal chart. Therefore in studying the popularity and fame of a person, it is necessary to examine the ninth, tenth and the first houses of a natal chart.

Among the planets which must be taken into account in deciding the popularity of a person, the disposition of Jupiter is important. Jupiter is one such planet which has tremendous importance in determining the reputation of a person. As a matter of fact, it has the great cleansing impact. The evil is greatly reduced by the placement or aspect of Jupiter. Therefore, any connection of Jupiter with evil planets considerably minimizes the malefic nature of these planets. The main influence of Jupiter is to reduce the bad influences of malefics, therefore, under the Jovian impact even when some planet is creating situations adverse to the individual the final outcome is not very disturbing. A person may be accused of some undesirable act under the influence of a malefic planet but the Jovian association or aspect would see that no scar is placed on the individual. This clearly shows that Jovian benefic influence on the ninth, tenth, ascendant is important but it is also important to see that any adverse planetary influence is counteracted as far as possible by the Jovian impact.

Another planet which is to be considered is the present context is Moon. Moon is different from Jupiter. Moon has very little clarifying content. Its main impact is to reflect, and intensity the good name and deeds of the individual concerned. If some one has done some socially desirably act, the influence of Moon is in highlighting it, so that he gets his due reward and due recognition. Whereas Jovian influence could even clarify the tarnishes, Moon heightens the goodness. Those individuals who find that their socially desirably activities do not get due reward and feel that people are generally apt to ignore him even if he is well deserving could find that their Moon is placed in an unfavourable situation or it is not fully aspecting the benefics or is not associated with

helpful planets. Some adverse situation of Moon can very well react to gem therapy or to psychological orientation of one's attitude. These two, rather both of these, could vitally change the popularity of the person, and he may start getting due recognition of his merits by properly treating Moon.

These two-Jupiter and Moon are positive planets which have to be taken care of for augmenting one's popularity, the infliction of Rahu and Ketu is dreaded because they act in an adverse way. Rahu and Ketu have to be watched as karmic planets which implied that there has been something in the past lives of the person which necessitated this infliction. Therefore they have to be treated very carefully. Rahu creates stigma, mistrust, depression, failure, inability to express the good of others. Such persons whose psychological orientation is coloured by Rahu can not ordinarily see the goodness in others. Whatever their merit, Rahu would see that the good deeds of the persons are veiled from the sight of others and therefore there does not arise any question of getting the reward of their good deeds. These merits would simply not be known. To obviate this unfortunate condition, one has to propitiate Rahu which by itself is very difficult and it can be done in several ways. One of the easiest, and surest way of remedying Rahu's infliction (apart from gem therapy, mantras, and other Tantras) is to control one's tongue. When one begins to control one's speech, one begins to propitiate Rahu.

Ketu is very different from Rahu. It is also a significator of Karmic results but in this case it is not always humiliation, or disappointment. For the outside world, this planet would make the person known widely but within himself he would feel small. It is a planet which is very much positive in the sense that it brings result on its own, not because of its association. Thus if someone has Ketu related to his ninth, tenth, or ascendant, he would be widely known; people would have higher estimate than what he himself has of himself.

These general principles can be better tested if we examine their efficacy in relation to certain known cases. Let us take the case of Gautama Budha. Dr. B. V. Raman has given the natal chart of Gautama Budha as follows (Chart I): Gautama Budha was a Cancer Ascendant native with the lord of Ascendant Moon in fourth house aspecting the tenth house and the lord of the ninth house.

Rah
5 6 3 2 Mer
4 7 1 10 Mon Jup Sun Mar Sat Ven
8 9 12 11
Ket

	Jup Sun Mar Sat Ven	Mer	Rah
	Gautam Budha		Asc
Ket		Mon	

Jupiter's association with Saturn has greatly eliminated the malefic effect of this planet. Rahu relegated in the twelfth house does not have any material karmic bondage which could dim his glory. Ketu has his life very introspective as far human relationship is concerned. Jovian aspect on Ketu has further turned Ketu into a beneficial planet. Thus we find that the first, ninth and tenth houses and the impact of Jupiter, Moon, Rahu and Ketu have made popularity and glory uncontaminated.

Ket
4 5 2 1
3 6 12 9 Sun Mer Ven Sat
7 8 11 10 Jup
Mon Mar Rah

Sun Mer Ven Sat			Asc
Jup	**Albert Einstein**		Ket
Mar Rah			
	Mon		

The second chart (Chart II) is of Dr. Albert Einstein. Here also we find exceptional combinations for great popularity and renown. Ascendant lord Mercury is posited in the tenth house, a house of Jupiter and the lord of the tenth is Jupiter which is itself placed in the ninth house. From the ninth house it aspects the ascendant thus protecting the individual from any untoward incident and making his personality and his personal life free from any ill-will. The Jovian protection, to a great extent, protected him from Hitler and never his personal integrity was

at stake. Rahu in eighth house in the Jovian sign made him very despondent about the misuse of his scientific investigations. Because of Moon's position, and of Rahu's, Albert Einstein had been able to get full credit for all that he was capable of.

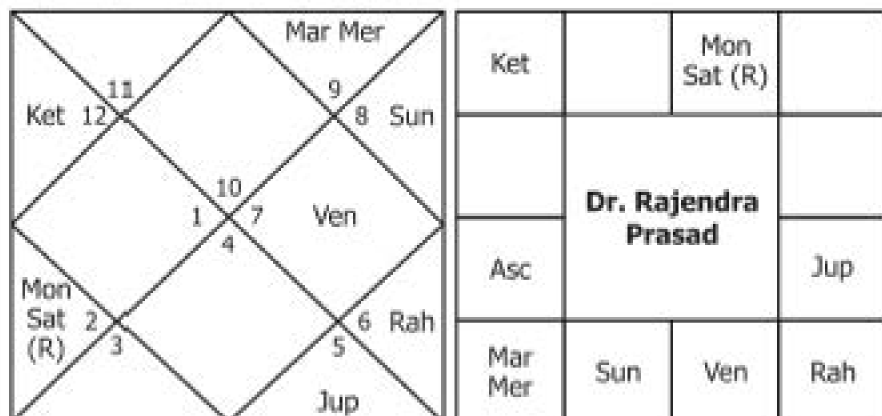


Chart III belongs to Dr. Rajendra Prasad. Undoubtedly from all available information, he was a very capable person, and his sacrifices and services for the nation had been outstanding. His personal integrity, and his thoroughness in doing any work entrusted to him were widely acclaimed to be a very high order. But his popularity has to be taken with a pinch of salt.

He was true Gandhian, but how many times he was made the President of Indian National Congress ? He was instrumental in taking Mahatma Gandhi to Champaran which ultimately made Gandhiji nationally known but Rajendra Prasad always wanted to remain in the background always shunning limelight and public appearance. He did not think that he was a great man, but very few also gave him his due. That is one of the reasons that the first president of the Indian Republic is generally forgotten. In places of political worships, the pictures of several vice-presidents adore that dais and public offices but the picture of Dr. Rajendra Prasad is conspicuously absent. In his chart one will find that his life was destined to be great because of the basic strength in the horoscope but the various principles of popularity had been wanting. His Jupiter is unrelated with tenth house as well as with the ninth house. His Jupiter does not aspect the ascendant either. The only saving grace is that Jupiter aspects the lord of the ninth house. Moon is associated with malefic Saturn. Rahu is itself in the ninth house. These combinations

would show that he may not have the popularity in the usual sense: he would always get less than what he deserved from the public.

Sat (R) Rah
5 3
Mar 6 Mon 2
4
Ven Mer 7 1
10
Sun 8 12
9 11
Jup Ket

			Rah
	Jawaharlal Nehru		Asc Mon
			Sat (R)
Jup Ket	Sun	Ven Mer	Mar

On the other hand, we may examine the chart of Pandit Jawaharlal Nehru who was universally considered a beloved person. Considered category by category, every count which makes a person important and renown, has been absent in Pandit Nehru's life. Compared to Dr. Rajendra Prasad, the academic career of Pandit Nehru was not better. Even the sacrifice of his personal wealth and promising career for earning money and social prestige could not be considered of higher value than Dr. Prasad. Yet, Pandit Nehru was the beloved leader of the country, whereas Dr. Rajendra Prasad was like a god to be respected but not to be loved. This is the difference between popularity and capability, renown and blind adoration. What comes from the past lives is the blind adoration or unfounded likes (love is blind, as is said, is true also for what is ordinarily known as popularity, and that is what comes to be what we are discussing). We find that in the case of Pandit Nehru, Ascendant is Cancer with Moon, the ascendant lord, there uncontaminated by any other planet malefic or benefic. Jupiter associated with Ketu and aspecting Rahu has absolved these planets of their malefic nature. Their inherent feature of stigmatizing the individual wherever they afflict the chart has been turned by Jupiter in favour of the person concerned. (It is altogether a different matter whether the Jovian disposition itself has been greatly altered). In this way despite of various weakening combinations of the chart, the disposition of Jupiter and Moon have tremendously added to the popularity and public adoration (even when it is not always based on any tangible basis). In this connection one can

even note that the tenth house is powerfully aspected by Jupiter from its own sign.

From the above examples, one can find that the popularity which arises from the merits earned in the past lives, and efforts of the present incarnation may arises from the disposition of ninth, tenth and first houses being linked with Jupiter and Moon and protected from the evils of Rahu and Ketu. Those persons who want to know whether they are expected to get much popularity and renown should look for the unafflicted and helpful influence of Jupiter and Moon. One need not jump to any hasty conclusions because even when these combinations are not obviously present, as it is shown by the example of Dr. Rajendra Prasad there could be many other factors which would make the person really wanted and useful for the nation and the world. Such credits or such conditions come from the deeds done in the past; hard work in the present. Rewards denied in the present time are kept well preserved for the future which when presented may appear unmerited but they are the fruits of hard work in the present life.

Chapter 10

Politics

Planets connected with politics are :

(a) Sun, to have connection with Government.

(b) Mercury to represent a group of people.

(c) If one takes up a position of trust, Saturn.

(d) If one gets authority and power-Mars.

(e) To administer, Jupiter.

(f) For social success, Venus. Houses connected with politics are :

(i) second house for oration and earnings,

(ii) fifth house to move pleasantly with people, take the chances – speculation – in the game.

(iii) Tenth house – for name, fame, reputation authority, power, earnings etc.

Chapter 10

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Planets connected with politics are :

(a) Sun, to have connection with Government.

(b) Mercury to represent a group of people.

(c) If one takes up a position of trust, Saturn.

(d) If one gets authority and power-Mars.

(e) To administer, Jupiter.

(f) For social success, Venus. Houses connected with politics are :

(i) second house for oration and earnings,

(ii) fifth house to move pleasantly with people, take the chances – speculation – in the game.

(iii) Tenth house – for name, fame, reputation authority, power, earnings etc.

The horoscope of a gentleman born at 4-05 a.m. IST on 10-8-1916 at 23°59' N and 85°25'E is as follows :-

Mer 7.0
Ven 14.43
Mar 18.13
Sat 1°6'
Ket 5.24
Lag 7°7'
Sun 24.22
Jup 12.25
Mc 1.26
Rah 5.24
Mon 4.40
5 6 3 2 4 7 1 10 8 9 12 11

	Jup 12.25 Mc 1.26		Ven 14.43
	Ketu Dasa Balance 4-6-18		Sat 1°6' Ket 5.24 Lag 7°7' Sun 24.22
Rah 5.24			Mer 7.0
Mon 4.40			Mar 18.13

(1) According to me, judge houses 1, 6, 9 and 10. Any of them should have connection with 5th house.

(2) The occupants of these houses must be in the constellation of benefics by lordship and not by nature.

(3) The sub is to be ruled by benefics connected with any of the houses 1, 6, 9, 10 or 11.

Cusps:- I 7° Cancer 7'; II 1° Leo 26; III 29° Leo 26; IV 1°; Libra 26'; V 5° Scorpio 26'; VI 7° Sagi 26' (New Students to note :- Moon is lord of 1; Sun is Lord of 2 and 3 – why, second cusp and 3 cusp fall in Leo; Mercury is lord of 12 alone: Venus is lord of 4 and 11: Mars, lord of 5 and 10: Jupiter, lord of 6: Saturn, lord of 7, 8 and 9. This is the method advocated and followed by Westerners. The rule is this. Note in which sign, a cusp falls. Then the lord of the sign is the lord of the House. Even though the major portion of the extension of the house may be in the other sign, not owned by the lord of the cusp. In Leo 3rd cusp has fallen at 29° 26'. Only 34' is in this sign: all the 30° of Virgo is in this Bhava. This house extends up to 1°26' in Libra. Therefore, the 3rd house is 32° in longitude. Only 0°34' is in Leo. Yet Sun is the lord of the 3rd house. Mercury as lord of Virgo, does not become the lord of this house. If in Gemini there are 2 cusps, for those houses, Mercury will be the lord. If a planet owns two signs and there are 3 cusps, and if the planet were to be in its own star, then the planet has to offer the

results of these 3 houses, through the sources indicated by these three houses.

If another planet owning 2 houses and occupying its star has its sub period in the major period of the planet owing 3 houses, how to read the result ?

Let me pose these questions and answer- Sun owns one house, say second house, Venus owns 4 and 11: how do we read the result: Lord of 1 Dasa, lord of 4 sub period.

Lord of 1 Dasa, lord of 11 sub period. Suppose it is Mercury Dasa Venus Bhukti. Mercury owns 2 and 11: Venus owns 3 and 10. Then lord of 2 Dasa lord of 3 sub period.

Lord of 2 Dasa lord of 10 sub period.

Lord of 11 Dasa lord of 3 sub period.

Lord of 11 Dasa lord of 10 sub period.

Similarly take Mars Dasa Saturn Bhukti in this chart. Mars owns the houses 5 and 10. Saturn owns 7, 8 and 9 houses. At the time of judgment one should analyse and read as follows :-

Lord of 5 Dasa lord of 7 sub period.

5 Dasa lord of 8 sub period.

5 Dasa lord of 9 sub period.

10 Dasa lord of 7 sub period.

10 Dasa lord of 8 sub period.

10 Dasa lord of 9 sub period.

Similarly, we have to read in all horoscopes.

First note whether lagna is strong and unafflicted or the Moon sign is strong.

Here Lagna is in Cancer. It is occupied by Saturn and Ketu. So lagna gets spoiled as the sign in which lagna falls is afflicted by the occupation of 2 malefics Saturn and Ketu whether they are in Lagna

Bhava or 12th Bhava. But Moon sign is auspicious as no malefic is conjoined with Moon. But lord of the Moon sign, Jupiter, aspects Moon and the sign. So, take Dhanus sign – Sagittarius as the first house and proceed.

When the doubt arises, the take the ruling planet at the moment of judgment. For example, today, 20-9-67, it is Thursday; it is 11-30 a.m. and the lagna is Sagittarius: Moon is transiting in Punarvasu ruled by Jupiter. Whenever you need clarification, just think of Uchishta Maha Ganapathi, and judge taking the ruling planets at that moment and the tip from nature. As I write this line, oh God, a priest enters my residence. What is the significator for a priest ? Jupiter, therefore, reject Moon's own sign Cancer as lagna but select the sign occupied by Moon and ruled by Jupiter. House-One – Moon is in 1. But Ketu is in Moon's sign. Therefore, take the planet of Ketu's star. They are Jupiter-Mercury and Moon.

House six – no planet.

House nine – Mercury. Ashlesha Jyestha and Revathi are in Mercury's star. House ten – occupied by Mars. No planet is in Mars star.

Jupiter owns the house, one: Mars 5: Sun 9 and Mercury 10.

When we consider the above significtors we can note that Sun, lord of 9 is in the constellation of lord of 10 and is conjoined with Ketu aspecting Rahu which is also aspected by Saturn.

It is said that a node is stronger than the planet with which it is conjoined or by which it is aspected or the lord of the sign in which it is posited. Hence Rahu in Saturn's sign and Sun's star, aspected by Saturn and Sun is stronger than both and as the significator is Sun, prefer Rahu. Put this question ? What are the various results which Rahu is to give by conjunction, aspect and occupation ? Then, one is to answer that it has to offer the results of Sun, through the sources of Sun and Saturn.

The significators are Mars, Mercury, Jupiter, Ketu and Rahu (weaker Sat. and Moon).

Now the native is running Rahu Dasa, Jupiter Bhukti from 10-11-1966 till 4-4-1969. He has become a Minister on 5-3-1967 when Rahu Dasa Guru Bhukti Sani Antara started.

If we follow the traditional system, to Moon Saturn is 4 (Ardha Ashtama) evil. But it has given.

Actually Sun, lord of 9 in the constellation of lord of 10, passed in Saturn sign, Jupiter star Jupiter sub. He won the election when Sun was in Saturn sign Rahu star.

As per Hindu method of house division, Rahu is in 7. It is aspected by Ashtama sthana adhipathi Saturn. No beneficial aspect. How can it give ? He is a Minister only now. Mars Rajayoga adhipathi, in 10 to Moon did not give. Moon aspected by Jupiter, lord of 9, Sukra, lord of 11 and Mars, lord of 5 and 10 did not give. It is only Rahu representing 7th and 8th houses gave.

Planets and Political Power

If Marxian materialists assign less significance to personalities in historical development and contend that economic forces impose their programmes, little influenced by personalities, astrology suggests that a nation chooses the sort of Government or leader it needs consistent with its national Karma. History does reveal several surprises-obscure people suddenly finding themselves in power and dictators, president and rulers falling from power with astonishing abruptness. Political Pandits have no rational explanation for such happening while according to astrology, creative or destructive political careers depend upon certain Raja Yogas and Arishta Yogas and that periods of crisis coincide with certain directional influences.

We shall consider some charts with reference to their political careers.

Rah Mer
9
Sun 10
7
6 Mar
Mon
Ven
8
11
5
2
(R)
Jup
12
1
3
4 Sat
Ket

		(R) Jup	Ket
Mon Ven	**Chart No. 2**		Sat
Sun	**Rasi**		
Rah Mer	Asc		Mar

Jup
1
2
Mar
11
10
Sat
Sun
12
Rah
3
9
6
Ket
Ven
4
5
8
7
Mon

Asc Mar	Jup		Rah
	AMSA		Mar
Sat Sun			
Ket Ven		Mon	

Here again political power was usurped by the native as soon as Saturn's Dasa commenced. As lord of the 4th, Saturn is in the 9th aspected by the Sun, lord of the 10th. The Dasamsa chart is significant. Saturn is in the 7th exalted-aspected by Jupiter and Mercury. The Ascendant is equally strong, the lord Mars occupying the 10th house in the constellation of the Sun. It will be seen that the Sun's aspect on Saturn has contributed to the strength of Saturn as Yogakaraka. Saturn, lord of the 4th, has Parivartana with the Moon, lord of the 9th. Consistent with the nature of the disposition of Saturn and the Sun, representing respectively the people and aristocracy, the native had no soft corner for the rich and the privileged. As soon as he took over control of his country, monarchy and corruptive political parties made their exit. Totalitarian techniques were of course employed. His loss of power was due to his own death in Saturn's Dasa and Rahu's sub-period. Rahu as sub-lord in a Maraka place, killed him. In the Dasamsa again Rahu is in the 12th which is ominous.

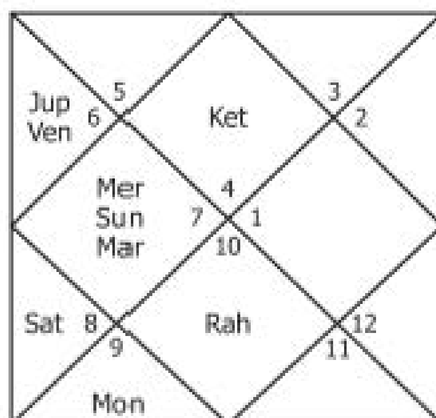
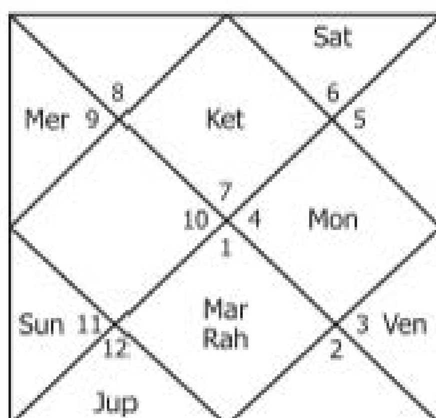


	Chart No. 3 Rasi		Ket Asc
Rah			
Mon	Sat	Mer Sun Mar	Jup Ven



Jup	Mar Rah		Ven
Sun	**AMSA**		Mon
Mer		Asc Ket	Sat

Chart No. 3 is that of a person who, as a minister, wielded considerable influence on Hitler. Yogakaraka Mars and the Sun, who is Neechabhanga aspecting the 10th, and the 10th from Chandra Lagna being occupied by two benefices, conferred Raja Yoga during the Dasa of Mars. The fag-end of Rahu Bhukti in Rahu Dasa saw the native out of power. Mark the situation of Rahu in a Maraka place aspected both by Mars and Saturn. Mars as Yogakaraka enabled Rahu to sustain the Raja Yoga for some time but Saturn as a Maraka, dealt a death blow to the native. He lost power and was condemned and shot as a war criminal. Dasamsa places Rahu in the 7th in Sagittarius aspected by Mars and Saturn. Rahu with Mars in the 7th in the Navamsa indicated death by violence.

Chart No. 4 is that of a great leader who fought for the independence of his country from foreign rule and who, thanks to the situation of Mars in the 7th, became a dictator, grabbed all political power and was ultimately over-thrown. Again in this case, the native began to taste the fruits of power with the commencement of Saturn's Dasa. Lord of the Ascendant, Saturn, aspected by Yogakarakas Venus and Mercury, and occupying the constellation of Yogakaraka Venus in conjunction with Jupiter, lord of the 2nd and the 11th, rendered him capable of conferring Yoga, which was effectively enjoyed till the end of Rahu's sub-period when he was deposed. Rahu is in the 10th aspected by Mars and in the 12th from the major dasha lord Saturn. It would be interesting to note that in the Dasamsa, while Saturn is in the Ascendant, aspected by Yogakaraka Mars, Rahu is in the 12th with the lord of the 10th indicating loss of power.

Mon
12 1
10 9 Jup Sat
Sun Ket 2
11 8 5
Rah
Mer Ven 3 4
Mar
7 6

		Sun Ket	Mer Ven
Asc	**Chart No. 4 Rasi**		
Mon			Mar
Jup Sat	Rah		

Rah 3 4
Mon
1 12
Sun 5
2 11 8
Mer
Jup Mar 6 7
Sat
10 9 Ket
Ven

		Asc Mon	
Mer	**AMSA**		Rah
Ket			Sun
	Sat	Ven	Jup Mar

The native of Chart No. 5 has an interesting array of planetary dispositions from the 7th house to the 11th house-all in Dwirdwadasa but the lord of the 10th, Mercury, in the 8th with exalted Sun, Lord of the 9th, strongly placed in his own house, and lord of the 5th, Saturn, the planet of democracy, occupying the 10th. The Ascendant is rendered strong by the aspect of Jupiter, while the house of fortune is rendered strong by the situation there of its own lord.

7 8 Mon 5 4 Mar Ket
6 9 3 Sat 12
Rah 10 11 Jup 2 Ven 1
Sun Mer

Jup	Sun Mer	Ven	Sat
	Chart No. 5 Rasi		Mar Ket
Rah			
			Asc Mon

Ket 6 7 Mon 4 3 Mer
5 8 2 Sun 11
9 10 Jup 1 Rah 12
Mar Sat

Sat	Rah	Sun	Mer
Jup	**AMSA**		
Mar			Asc Mon
		Ket	

The 10th house is occupied by Saturn in the constellation of Rahu and has thus become somewhat shaky. It was during Saturn's Dasa that the native got high political power, lost it and again secured it. It is likely that the native's political career may be in jeopardy before the end of Saturn's major period. The Dasamsa chart shows Saturn in the Ascendant capable of giving political power and Jupiter in the 8th in conjunction with Kethu. By the end of Rahu's sub-period, the person

may have to face embarrassing and violent political situations especially that the Dasamsa shows Rahu in the 2nd aspected by Mars.

No dictator in his country wielding absolute power, has ever cared a jot for the pawns of his country. For a dictator, absolute power is the only criterion. But the native of Chart No. 6, who played a vital role in the victory of the Allies during the Second World War, is, perhaps, an exception. Rahu Dasa was the most significant in his life. Rahu is in the 8th house receiving the aspect of lords of Lagna, the 9th and the 11th, viz., Venus, Mercury and the Sun respectively. Rahu, it will be seen, is in the asterism of Mars and exalted Mars aspects the 10th house. Jupiter has secured Neechabhanga. This Mars-Jupiter conjunction made him force his grandiose plans in utter contempt of contemporary leaders or of the effect upon public opinion. This combination is also the source of formidable courage. The native, in restoring his country back to order and prestige, showed daring prowess. Rahu, while giving during his Dasa the results of Venus as well as Mars, viz., popularity and Raja Yoga, also conferred on the native a certain egoism or a false estimate of himself that he could be the leader of the whole continent and not merely his own country. Rahu, consistent with his inherent nature, gives flights of fancy. It is not, therefore, surprising that the native envisaged a Europe protected by his own country's shield of weapons. But Rahu enabled him thanks to the Martian effects he had to give, to realise his important aim of stabilising his own country and making it strong and also of immense value.

Sun Mer Ven Ket 8 9
Sat 6 5
Mar Jup 10
7 4 1
11 12 Mon
3 2 Rah

Mon		Rah	
	Chart No. 6 Rasi		
Mar Jup			
	Sun Mer Ven Ket	Asc	Sat

Sat Sun
8 6
9 Mon Mer 5 Rah
7
Mar 10 4 Mar
1
Jup 11 3
12 2
Ven Jup

Ven		Jup	
Jup	**AMSA**		Mar
Mar			Rah
	Sat	Asc Mon Mer	Sun

He relinquished his position in Saturn's sub-period within the major period of Rahu. It will be seen that Saturn occupies the 12th house and from Chandra Lagna he owns the 12th house. Here again the Dasamsa chart is ominous: Rahu, the major lord occupying the 11th aspected by Mars, lord of Lagna, and Saturn debilitated in the 6th with a Maraka. He saved his country from the major disaster of a civil war and gave it political stability and he was obliged to come out of the political scene after the commencement of Saturn's sub-period.

The horoscopes illustrated above bring to focus the important dictum that unless divested of the germs of fall inherent in a planetary set-up by other balancing astrological factors, Raja Yoga may arise, the native may experience power and he may also lose it either by death or by being rejected by the people or by being overthrown.

A horoscope must be viewed as a whole and not in isolated parts; otherwise it would be like a blind man describing an elephant. The general fact that a Raja Yoga is present leads one nowhere. Classical writers have prepared the matrix defining the patters of combinations and their significance. Some cases present insuperable difficulties to all but those skilled interpreters gifted with intuition. Astrologers have their own idiosyncrasies; and under certain psychological fallacies distortion of judgment cannot be ruled out.

Thoughts on Political Astrology

The twelve Houses and their Significations:

In the Political Astrology ascendant signifies for the country, peoples, general state of the locality or the state for which the horoscope is casted.

Second house signifies for nation's wealth, banking activities and all matters concerning revenue minerals.

Third house signifies for neighboring countries and treaties with them. It also rules with transportation, whether it be aerial transport, rail, postal and telegraph, radio or telephone road transport also. This also represents libraries and public education generally.

Fourth house signifies for mines gardens public buildings, crops, agriculture and determination of any undertaking.

Fifth house signifies for envoys, ambassadors, banquets etc.

Seventh house signifies for matters pertaining to international relationship and arbitrations war and foreign affairs, international trades, general condition of women and laws relating to Marriage and divorce. Public reaction to national policies, public meetings etc. Westerners call this house of open warfare and enmity as well as of Treaties and alliances.

Eighth House signifies for public mortality, the death rate, suicide, serious accidents, infection, flood, fire, famine disease, earth quake, national calamity or grief, financial relations with foreign countries the nations exports and imports, debts due from foreign countries, surrender or loss of territory to another country, public loans, debts and interest rates deficit budget estate duties and public sales.

Ninth house relates to all forms of long distance travel and communication such as sea voyage and all kinds of shipping long distance Air and Land travels also for legal departments, judges, matters relating to religion, temples churches etc. religious and philosophical thoughts of nation, science, text book publishing, universities and those connected with the emigration and immigration, import and export of the nation, national trade and commerce short wave radios and long distance communications cables and wireless.

The Tenth house deals with the Government in general sense its affairs and its Chief Executive. It signifies the head of the state, weather monarch or President. Also royalty the party in the office the national leaders the upper state of society and those in authority, eminent and distinguished persons and aristocracy. It governs national trade the nations honour, integrity, credit, power and status amongst the community of national. This house provides clue to guess the political situation prevailing in the country at any time.

In political astrology Eleventh house signifies for parliament or equivalent legislative branches in other governments. It rules in Lok Sabha, the lower house of State Assemblies, Corporations, Municipal Bodies, District Boards Panchayats and similar legislative bodies. It also bears relation to the parties, legislations governmental policies and planning. It is related to international friendships and exchange of amenities among nations. It deals with all companies, stores, governing bodies, associations, societies etc. and all institutions where group interest is involved. It represents the wealth and money or 'exchequer' or the Government and friends and allies of the nation.

In this astrology Twelfth house deals with all philanthropic, charitable or reformative institutions, jails asylum or homes for affected and hospitals. It refers to crime in general, criminals, spies, underground movement and secret enemies of the nation at house or abroad. Secret and Occult societies are governed by this house. It also concerns monasteries and other forms of institutional religion.

Sun: - Politically Sun denotes administrators, kings, dictators, royal leaders, heads of departments and people in authority and power.

Government Loans, Gold bonds, Gilt edged Securities, Gold its price and control, Research Bank, Stock Exchange Government, Chambers of Commerce.

Moon:- the condition of the mass of people the ladies and their societies, social functions marriage, navigation, shipping, River projects. Dam constructions, bridges, swimming Pool, agriculture, horticulture, regulations for expansion improvements and uplift.

Improvements of shipping yards, ports increased shipping facilities, fisheries, industry, catering departments, breweries, drinks, dance music,

cinema, trade, commerce, food materials, laundries, water supply, dairy farms, milk supply.

Mars:- Signifies for Difference of opinion disputes, difficulties, misunderstandings and quarrels among leaders. Presentation for war and fight in battle field, restlessness in the states, revolution, violence, murder, rape, loot bloodshed or son kidnapping etc. Cordite factory, manufacture of arms and ammunition, bombs, fireworks, tanks weapons, acids etc. Reorganisation or expansion of industry, factory etc. producing chemicals, fertilizers, tractors, jeeps, arms and the distinctive and death inflicting weapons, nationalization of such industries, drastic laws and reforms, Martial law and Ordinance, expropriation at Foreign Capital, Expansion of agriculture, reclamation of waste lands, marshy lands etc. Controls of the produce governed by Mars. Restriction on there movement, sales etc.

Economic Signification when Mars forms good aspect there will be great activity and new venture will be undertaken. In the market there will be brisk buying and selling. New companies will be floated. Good aspects at the time of registration of the company will show that it will be sound and profitable. Bad aspects forewarn that relationship among the directors will not be cordial. There will be misunderstandings and difficulties Manufacture of motors, engines, spare parts of machine tools etc. and export and import of these are ruled by Mars. As it is called "Bhumi Karak" and it is also fiery planet manufacture of bricks, constructions of buildings, quarters for officials and servants are ruled by Mars. Being an impulsive and rash planet, the prices of the shares will suddenly have a sharp rise or if Mars is affected by Saturn, Uranus, Neptune etc. precipices fall.

There will be strikes by Kisans, Technicians, Mechanics and Subordinates and in consequence agriculture and industry will be affected Jupiter and Venus affecting Mars threaten the cultivators with loss and disappointment as agriculture produce will be affected by locusts, pests, rats etc. There will be increase in the tax to launch new projects, or due to war preparations and stockpiling. Purchase of fire engines, Expansion of Fire Extinguishing Department, Expansion of Vigilance: A.R.P. etc. also are governed by Mars.

Mercury:- Mercury is the planet of Mentality. It is said that just like messenger who has to carry out the orders of others and act on their behalf. So also Mercury will not act independently but express the nature in accordance with the nature of the planet with which he is conjoined or from which he receives aspect. He is called convertible because he will prove to be a benefic to those in which horoscope Mercury is conjoined with or aspected by benefics. Whereas he becomes malefic if he is connected with evil planets in any way. His friends are Saturn and Venus and enemies are Sun, Moon, Mars and Jupiter.

Jupiter:- In political astrology Jupiter signifies for huge products, involving heavy expenditure, will be undertaken both by big business magnates and by the Government. Construction of Schools, College Universities, charitable institutions, hospital, asylums, Sanatorium, isolation hospitals, ferry, shipping quarters for servants, bank buildings renovation of churches, mosques, temples law courts etc. will be done on a large scale.

Its Economical signification is for Free Trade without control large yield. Mass production easy flow of money larger receipts and deposits in Reserve Bank. Advantages through foreign nations, their aid benefit by foreign exchange etc. As a result activity in stock exchange will be above normal. Values of shares will steadily rise. New companies will come into operation divides will be satisfactory and Bonus share will be issued. Government will gain much through Income Tax and other indirect taxation also.

Venus: - Venus signifies for cease fire, peace, prosperity in the country. No more necessity for control or permits but opportunity for free trade. Laws favourable for transport, Railways, shipping etc., for cine people musicians and ladies, expansion programme and export facility for silk, textile, rayon, toilets, perfumeries, mica chemicals, cinema films women's welfare etc.

For Economical signifies for satisfactory dividends good relationship among partners and shareholders, issue of bonus shares, improvement of the industry and much prosperity. Rise in the prices of shares. Floatation of New companies dealing in any of the products governed by Venus such as finished goods of the textiles silk and rayon products. Silver

copper glass mica, toilets perfumery, fancy goods, Photographs film hosiery for ladies, confectionery sandalwood oil, fruits, flowers sugar chemicals rubbers, cars, ship, musical instruments, radios, paints, petrol, cotton, pomegranate, gooseberry, condiments, Asoka tree, cherry, white poppy, chestnut, fig, apple and all juicy and tasty fruits, rubber tobacco etc.

Saturn:- In Political Astrology Saturn signifies for construction of huge buildings. Mostly for scientific researches, law concerning labour problem. Disagreement and difference of opinion among members of parliament. Death or overthrow of one in power, danger to the prestige of the nation, prohibition, control, rationing, emergency powers (not misusing independence) Famine, earthquake-unnecessary and unavoidable wastage of public money such unsuccessful attempts as are made by Research Departments Geological Survey.

Economic signification is for Heavy Taxation, discouraging private sector, de-create in export. Difficulty in Foreign Exchange labour problem-sit in strike mediator not satisfying other, famine, floods, earthquakes many rendered homeless nationalization, acquisition of property, estate, mines from private owners and taking away their business, wars, difficulty in Transport, loss of materials, men, vehicles, conveyance, arms and ammunition, scarcity of all commodities like lead Antimony (with Sun); Kerosene with Moon and Venus), Petrol (with Moon Venus Mars) Petroleum products (with Moon and Mars); coal with Mars) Mines, Mine ores: Hume Pipes (with Mars and Mercury); cement (with Mars and Venus) leather, hides skin (with Mars and Sun) Metallurgy (with Venus) wood etc.

Rahu and Ketu: Rahu and Ketu are to be taken as agents of the lord of the sign, lord of the star and lord of sub. They are capable of producing results changed by the combination of the planets owning sign, star and sub.

Rahu or Ketu will prove to be a benefic if they are conjoined with or aspected by the lords of the benefic houses: as the Krishnamurti Paddhati if they occupy the constellation and sub of the planets owning favourable houses.

Rahu, Ketu are considered stronger than the planets conjoined with them or the lord of the sign in which either of them posited.

Rahu and Ketu be in a sign they will give results of not only the matters signified by that house and sign but also the matters indicated by other sign ruled by the same lord.

Uranus: Uranus signifies in Political Astrology for construction and installation of the scientific institutes (modern sciences) Expansion of such departments and increasing the number of the posts: research in modern branches of sciences and also ancient sciences, revolution and reformation, expansion of the communication departments and also transport, sanction of loan to municipalities and local boards, sudden improvement in any department or opening new ones creating new posts or economic signification. Whenever there is good aspect to Uranus sudden boom in market especially for electric corporations, cables, explosives, telephones etc. The prices of shares will shoot up. Strikes will be called off. The revolution will kept under control and is adversely aspected all above matters will be spoiled out.

Its products are Radium, electric goods, wireless, alloys, metals amalgam, hessian, electron, astronomical instruments.

Neptune: Signifies for aviation, navigation, port trust, customs, excise, fisheries, liquor, narcotic drugs, hospitals prisons, asylums, secret organizations, refugee camps, famine centers, communism.

Its products are tea, nuxvomica, narcotic drugs, oils, petrol, chloroform, opium, ether, cocaine sleeping agents, rayon, art silk nylon, geranium strontium etc.

No doubt this compilation has become much lengthy but with hope of making political astrology handy this is done.

Chapter 11

Overseas

Houses 3, 9, 12 and 7 as well as planets Moon, Neptune and Uranus are examined to find out:

(a) whether journeys are promised; if so, whether it is short of long;

(b) whether it is on land or overseas; and

(c) whether one breaks journey on his way or not.

Good aspects to the 3rd cusp, planets in the constellation of the occupants of the third house, the occupants of the third house, the planets in the constellation of lord of 3 and the owner of the third house indicate short travel.

Similar aspect to the 9th house promise long travel.

12th house shows life in a foreign place and a thorough change in the surroundings and environments.

7th house indicates visit of various places in the same trip and break of journey on the way.

Evil planet occupying 4th house gives a thorough change in one's residence, especially during the period of the lord of 12.

The following chart indicates the change in the residence of a native, due to transfer during Mars Dasa Rahu Bhukti as Rahu is in the 4th Bhava and the lord of the Dasa owns the 12th house.

Mon
3 4 1 12 Mar Ket
2 5 11 8
Rah Sat 6 7 Ven 10 9 Mer Sun
Jup

Mar Ket	Mon	Lag	
	Born 24-01-1923 Rasi		
Mer Sun			
	Ven	Jup	Rah Sat

Mon Sun
Ket Mer 3 4 Jup 1 12
2 5 11 8 Ven
Sat Mar 6 7 10 Rah 9

	Mon Sun	Jup Lag	
Ven	**Navamsa**		Ket Mer
Rah			
			Sat Mar

Similarly, during Sun Dasa Rahu Bhukti he had a thorough change in 1949, as Sun is in 9 and owns the 4th house. During Moon Dasa Rahu Bhukti, there was no change, as Moon was in the eleventh Bhava, and the eleventh house is to enjoy in the same place. Now during Mars Dasa Rahu Bhukti, he leaves, once for all, Madras and settles in Bangalore.

The following is the horoscope of one of the sons of Sri Natesa Iyer who wrote the letter on 18-11-64 from Calcutta. Birth: 14-9-1938 at 45 Ghatis.

Sun Mar Mer 4 5 — 2 1 Mon Ket
3 6 12 Sat 9
Ven Rah 7 8 — 11 Jup 10

Sat	Mon Ket		Lag
Jup	**Rasi Chart**		
			Sun Mar Mer
		Ven Rah	

Ket Sun Mon 8 9 — Jup — 6 5
Sat 7 10 4 Mar Mer 1
Ven 11 12 — 3 Rah 2

			Rah
Ven	**Navamsa**		Mar Mer
Sat			
Ket Sun Mon		Lag Jup	

At the time of birth, the balance in Sun Dasa was 5 years 4 months and 5 days.

He entered Rahu Dasa Jupiter Bhukti on 1-10-1963.

The Editor predicted that at the time when he runs Rahu Dasa Guru Bhukti Kethu Anthara, he will go overseas for further studies.

Why? Occupant is stronger than owner. Guru (Jupiter) was in Aquarius in the 9th Bhava. So Jupiter is to give a long journey.

Venus is lord of 12. But Rahu is in the sign owned by Venus and is also conjoined with Venus. Therefore Rahu is stronger than Venus and will offer those results which Venus promises.

Kethu aspected by Sukra and conjoined with Moon, lord of 2, has to offer the results of Sukra and Moon; Sukra (Venus) is lord of 12; Moon is a watery planet. They both occupy movable signs. Hence Kethu contributes for Overseas.

The day will be, when Sun transits in Jupiter's star and Rahu's sub; it will come thrice a year, as Jupiter rules 3 stars; So, first when it is in Punarvasu 4th pada on 18th July; next when it is in Visakam 4th pada on 16th November and then, when it is in Poorvapatharapada 4th quarter on 15th March.

As Rahu Dasa, Guru Bhukti, Kethu Anthara, operated between 15-11-64 and 5-1-65, of the 3 periods when Sun could transit in Jupiter's star Rahu's sub, 16th November 1964 is fixed. Actually, he left India on 16-11-1964, as predicted by the editor in February 1963.

The second son of Sri Nates Iyer was born on 24-2-1944 at 41G. 19V. The chart is as under:-

		Mar Sat	
Sun Mon	**Rasi Chart**		Jup Rah
Mer Ven Ket			
		Asc	

Gur	Asc Ket Mon Ven		
	Navamsa		Mar
Sun			Mer Sat
		Rah	

At the time of birth, balance of Jupiter Dasa, was 14 years 6 months 27 days.

In this horoscope, Moon sign is stronger than the ascendant.

Lord of Lagna is strong in a Kendra, but it is conjoined with Kethu.

Lord of the Rasi is strong in a Kendra to Moon sign, conjoined with Mars.

Both appears to be equally strong. But note that Saturn, the lord of the Rasi Aquarius, aspects the Moon sign and strengthens the Rasi, whereas lord of lagna is not only conjoined with Kethu, but lord of 12 is also configurated in the same sign and Venus receives aspect from lord of 3 and 6.

Hence take Moon sign and then offer the results.

Saturn Dasa is on. He is lord of 12. He occupies the 4th house. It has to give a change in the residence.

Kethu-a node occupies the sign of Saturn and is in 12 to Moon. Kethu gives results of Venus and Mercury as it is conjoined with them and also that of Saturn who owns Capricorn.

Venus is lord of 9 to Moon sign: It is Parivarthana Yoga with Saturn. Lord of 1 and 12 is in 4 and lord of 4 and 9 is in 12. So Venus has to give overseas journey. Kethu is stronger.

Mercury, as lord of 8 to Moon sign cannot give overseas.

Therefore, Saturn, Kethu and Venus are auspicious to go on a long journey. Hence Saturn Dasa Kethu Bhukti Venus Anthara is between 2-6-64 and 3-9-64. As Kethu is the strongest, the shookshma should be that of Kethu which operated on 2-9-64 and 3-9-64. The editor predicted that he will go overseas on 2-9-64, when Sun transits in Venus star and when Sun conjoins in Venus star and when Sun conjoins both Mercury and Uranus in that constellation. (Mercury and Uranus are for sudden journeys).

The next horoscope belongs to one person, who need not go overseas, as he need not qualify himself by further studies or contact any one to expand his business. But, without any expectation and

expenses, the native had made overseas journey as predicted years ago. The Chart is as follows:-

Rah Mar
Sat
7
8
5
4
Fort Mer Jup Nep
6
9
3
12
Sun Ven
10
11
2
1
Ura
Mon Ket

	Mon Ket		Sun Ven
Ura	**Rasi Chart**		Fort Mer Jup Nep
			Sat
		Rah Mar	Lag

Sun
Nep Jup Rah
2
Ven 3
12
11
1
4
10
Ura
7
Sat 5
6
Mon
9
8
Mar Mer
Ket Fort

Nep Jup Rah	Lag	Sun	Ven
	Navamsa		
Ura			Sat
Mar Mer		Mon	Ket Fort

Born on 11-7-1920 at 11-10 A.M., the balance of Venus Dasa is 7 years and 3 months. Consider 9th and 12th houses for overseas. 9 is vacant. It is owned by Venus. Rahu occupies Venus sign – Rahu is stronger than Venus. Rahu has to give the results of Mars also as it is conjoined with it. Rahu was in its own constellation. 12th house is occupied by Saturn. It is in the constellation of lord of 9, Venus as it is in Poorvapalguni star.

Sun is lord of 12; it is conjoined with Venus. Hence Rahu, in Venus's sign, Saturn, Venus and Sun are the significators. So Rahu Dasa Venus Bhukti Saturn Anthara was found to be the period. Rahu Dasa Venus Bhukti commenced on 29-4-64; Saturn's sub sub was between 2-4-64 and 23-9-64: again in this period Venus Shookshma operated between

3-6-64 and 1-7-64. Actually he left Madras on 28.6.64 to Delhi and the left Delhi and reached America.

Why should he go to Delhi and break his journey ? Because Venus was in the constellation of Jupiter who owns the 7th house which signifies this break.

Overseas Travel

The house to be judged are 3, 9 and 12. As he expects to go on duty, include the 10th house also.

The significators are to be found out in the following manner :-

(1) Planets including nodes deposited in the constellation of the occupants of houses 3, 9 and 12;

(2) Occupants of these houses;

(3) Planets including nodes situated in the constellation of the lords ruling houses 3, 9 and 12;

(4) Lord of these houses; and

(5) Planets conjoined with or aspected by any of the significators.

Always be careful: when and there verify and proceed.

Whenever nodes occupy either of the sign a planet which is the lord of the sign where the nodes are posited, or in the constellation of a planet or node take this node as stronger :

(**Why is the third house** to be judged ? Because one has to leave his permanent place of residence.)

The permanent place of residence is denoted by the 4th house. 12th to the 4th shows removal from the permanent residence. Therefore, you have to consider the 3rd house. Whatever matters are governed by a certain house, will be negated by the house which is in 12 to it (12th shows Zyaya).

Why 9th house ? Long journey is indicated by the 9th house. The third house includes short journeys. The 7th house shows breaks in journey. Many a third and many a seventh contribute to 9th also.

12th house - Why ? When one goes overseas he stays in a foreign place: He will live in entirely new surroundings and new environments.

10th house - Why ? Because one goes on duty and 10th shows one's profession. If one goes to bet in the races, take 5th house. If one goes to marry a girl or boy, take 7th house. If one goes to deliver lecture, take 2nd house: and so on. If one is to break journey on the way, take 7th house.

On Foreign Travel

In fact, controversial statement are given by eminent astrologers while predicting on Foreign matter which may not be accepted at any cost. During my discussion among the personalities on Foreign journey, many persons did not emphasize on the prediction as right that moment they did not find any scope to get an opportunity to proceed abroad. On and from the pioneer stage of astrological culture in the year 1967 my prediction on Foreign tour about my native become confirmed and they proceeded afterwards. Just after citing multifarious points of clues of foreign tour I shall append the 'horoscope of few personalities who proceeded abroad for different purposes. No doubt question may not arise about journey towards western countries if there is no solvency in financial capacity. My curiosity developed while predicting a native's chart who had accurate birth time who comes of a poor family of middle class from a remote village of West Bengal, whom I boldly foretold to be sure about his tour on certain date on the basis of the system.

Before going on details of Rashi Chart, I like to enlighten the chief formula how to proceed abroad. It will be a matter of exaggeration if I say that trinal houses and particularly from 240° degree to 360° degree is vital in case of foreign tour. In Indian Astrology, in course of discussion with respected Pundits and reputed astrologers, I have noticed that emphasis was given on 333° degree to 360° from the Ascendant, according to Western astrology and compilation method, i.e. Stellar availed by the planet along with the Vimsottari Dasa/sub/minor interim. Krishnamurti enlightened all the points as mentioned above and stipulated that cuspal position, mid points, sub sub points of ninth house and benevolent relation of sub sub planet of Ascendant with the ninth

house lord of planets whenever they are posited which is really or scientific procedure who thought in depth.

Forecasting on foreign matter may be enlightened according to 12 Ascendants. For Aries/Mesha Ascendant Jupiter, for Taurus/Vrishava, Saturn for Gemini/Mithuna Saturn, Venus for Cancer/Karkata, Jupiter/ Mercury for Leo/Simha Mars/Moon, for Virgo/Kanya, Venus/Sun for Libra/ Tula, Mercury/for Scorpio/Vrischika Moon/Venus for Sagittarius/Dhanu, Sun/Mars for Capricorn/Makara on Mercury/Jupiter, for Venus/Saturn and for Pisces/Meena Ascendant Mars/Saturn's role are to be verified for finalization of prediction.

Dragon's head/Saturn/Jupiter are the major karaka of foreign tour. Krishnamurti pointed out to confirm the relevant matter of foreign issue on the basis of chief significator (sub-sub of ninth cusp and planet's sub-sub). Ascendant sub-sub-cusp along with 3rd/12 houses sub sub cusp and the sub sub cusp of the planets posited therein together with the assurance of eleventh house which gives clue fulfillment of success of the matter to the native. If these houses do not agree to provide promise for foreign tour, prediction may be given in negative without hesitation as sometimes persons intended to know about the matter that most of the procedure were followed to go abroad which confuses the astrologers as they become biased on listening the light assurance from them without knowing planetary positions in the Zodiac.

In spite of these points planets of trine and quadrant are to be Yogakaraka or positive for assurance of foreign matter from the stand point of Ascendant. Neechabhanga, Raja Yoga/karaka planet also becomes helpful for the native for finalization of proceedings towards abroad.

I have noticed in few rasi charts that location of moon along with Saturn in sixth house from Ascendant will insist the native to reside abroad. Location of moon/Saturn or Sat/Mars or Rahu Mars in ninth will give trouble to the native while in journey even during staying foreign. For example, and ready reference, following cases are appended below who awaited the chance to move westward for different purpose. An officer of Indian Army had been in Nigeria (Africa) while he had the Dasa of ninth in sub of 12/sub-sub period of Asc., whose birth sign is Ascendant falls in Scorpio.

Next belongs to the research scholar in bio-chemistry who proceeded on 18th May 1979 for USA for post doctoral research after obtaining M.Sc. Ph. D from the University of Calcutta during the main period Moon/and Major importance is to be given on ninth house from the ascendant. Confirmation is assured by Guruji as he cited the house cuspal, planetary position and lordship of the particular house together with its location from the stand point of malefic and benevolent. Similarly it was marked while every astrological propounders of different schools of Astrology assimilated on the view point that movable planets play an important role while forecasting on foreign issue. It is a matter of observation where the planet of ninth house is posited. If it is located in any house which is having in connection with the traveling matter chance may be assured if the planet is beneficial for the particular ascendant.

Planets and Foreign Travels

Classical astrological literature provides a fund of information to indicate travels, short and long, earning livelihood in a foreign land, frequent journeys and so on. But the combinations and Yogas given are far too many to pinpoint the occurrence of the event. For example, *Jataka Parijata* lays down that if the Ascendant is movable and its lord is in movable sign aspected by planets from movable signs the native of the chart has to go to a foreign land to earn his livelihood. Such a combination is very frequently seen but without the corresponding effect. Which are the cases where the above rule is to be applied, and where exactly should we clinch – these are real posers to students of astrology. Living in a foreign land is probably not guided merely by ascendant, its lord, and aspects on Ascendant lord. If one tabulates the position of houses and planets responsible for foreign travels and living abroad he will find that practically all the nine planets have powers to contribute in one way or the other as they will be found to have something to do with either the 1st or the 12th or the 9th or the 7th or the 4th or the 10th or their lords that are concerned with the question or the three airy or three watery signs and also the four movable signs. Do we become wiser after such a conglomeration of all available planets, houses, etc. ? Does an analysis on the basis of the several-fold principles enunciated by old seers really help us to synthesise and cull out the prediction regarding foreign travel from among the scores of probabilities?

However, in spite of such severe limitations there is a silver lining. On a few occasions when confronted with the query about foreign travels. I took care to work out the horary chart for the time of query besides studying the natal chart and found that in a majority of cases the horary chart gave correct supplementary indications when suitably supported by the birth chart. Neither the natal chart nor the horary chart could exclusively be taken as final for purposes of prognostication in all the cases that I examined. Although in some, the horary charts alone gave the verdict, it again cannot be considered as the final say in the matter.

I, therefore, wish to place before the readers my limited analysis in a few out of many cases worked out by me, more for discussions rather than as a piece of analytical judgement. To venture into dynamic problems of this nature rather induces a tendency to vertigo. Since there may be others in like cases, I feel it is worth the attempt to clear up some very simple problems in the hope that combined efforts may be more helpful. I shall also endeavour to keep my mind free so as to give up any hypothesis, however, much beloved, once facts are shown to be opposed to it.

There are innumerable combinations and Yogas given in the texts indicating foreign travels, living in foreign land, etc. My first attempt here is to bring out some of the broad factors and more important underlying principles signifying foreign travels, and to apply them to a few practical cases of natal and horary charts. The usual rules governing horary astrology have also been applied where necessary.

(1) The 9^{th} house (and not necessarily the 9^{th} sign) should be preferably in a movable sign and movable Navamsa and should possess adequate strength.

(2) Rahu or Kethu or any malefic the 12^{th} from the lord of the Ascendant.

(3) The lord of the 12^{th} house from that occupied by the lord of the Ascendant as the latter's enemy or in depression or weak.

(4) Malefic in the 12^{th} house aspected by other malefics and the lord of the 12^{th} is himself with a malefic.

(5) A benefic in the 12th house aspected by another benefic and the 12th lord in a benefic sign.

(6) The 12th house occupied by a malefic and the 12th lord conjoined with as well as aspected by a malefic.

(7) The planet in the 12th house owning a movable sign also occupying a movable sign, or as lord of a Dusthana or aspected by Saturn.

(8) Exchange between friendly lords of the 9th and 12th house preferably in movable signs.

(9) Dasa or Bhukti of the 9th, the 10th or the 12th lord from Ascendant, the Moon or the Sun (in a movable sign) associated with a yoga karaka, usually propitious for bringing about foreign travel.

(10) Dasa of lord of the 12th or that of the planet placed in the 12th or that aspecting the 12th.

(11) Fixing the time is a rather ticklish affairs which every student of astrology will vouch. The timing can be sometimes made with reference to the transit of Jupiter or his Trinal aspect over the M. C., the Sun or the lord of the 9th in a movable sign.

(12) When Jupiter makes a Trinal aspect on the lord of the 7th from a movable sign or double bodied sign or when the 7th lord himself is in a movable or doubled bodied sign and Jupiter makes a Trinal aspect on him, then the person will have a long journey or travel abroad.

(13) Lord of the 9th in Ascendant and vice versa or exchange between lords of the Ascendant and the 9th makes the person live in foreign lands.

(14) When a planet is in his depression or inimical house and is also retrograde the native will live in a foreign land serving some one.

(15) Lord of the Lagna in the 12th, a malefic planet in the 10th and combined with Mars makes the native live in a foreign country and lead a miserable life.

(16) When three or more planets other than the luminaries occupy both the 2nd and the 12th from the Ascendant, then the native will live in a foreign country.

(17) If the Ascendant is movable and lord of the Ascendant also in a movable sign aspected by a planet from a movable sign, then the native will make his fortune in a foreign place.

(18) There is no specific karaka or significator for foreign travels given in the texts although the Moon and Mars are termed for the purpose generally. Rahu and Kethu are no less important for signifying foreign travels unless they are well associated with a Yogakaraka planet and placed in a movable, the 9th or 12th house from the Ascendant or the Moon.

(19) Kethu in the above situation would give mediocre effects in the beginning of his Dasa and during the last phase of the Dasa provide for a foreign visit.

(20) Other planets and Bhavas also acquire powers to bring about the event through such qualifications as prescribed earlier in their respective Dasa Bhukti and or transit of such planet or planets over the cusp of the 9th house, the M. C., the natal Sun, the Moon and lord of the Ascendant.

(21) From Lagna as well as the 10th house prediction in a very general way can be made, and the return from travel from the 7th house. From the entry of a planet into the 4th house, the time of return of a traveller may also be ascertained.

(22) If the Ascendant is movable and if its lord occupies or aspects the Ascendant without the aspect of malefics, and if benefics associate with or aspect the Ascendant, the person will have a change of place. If malefics associate with or aspect the Ascendant, there will be no change.

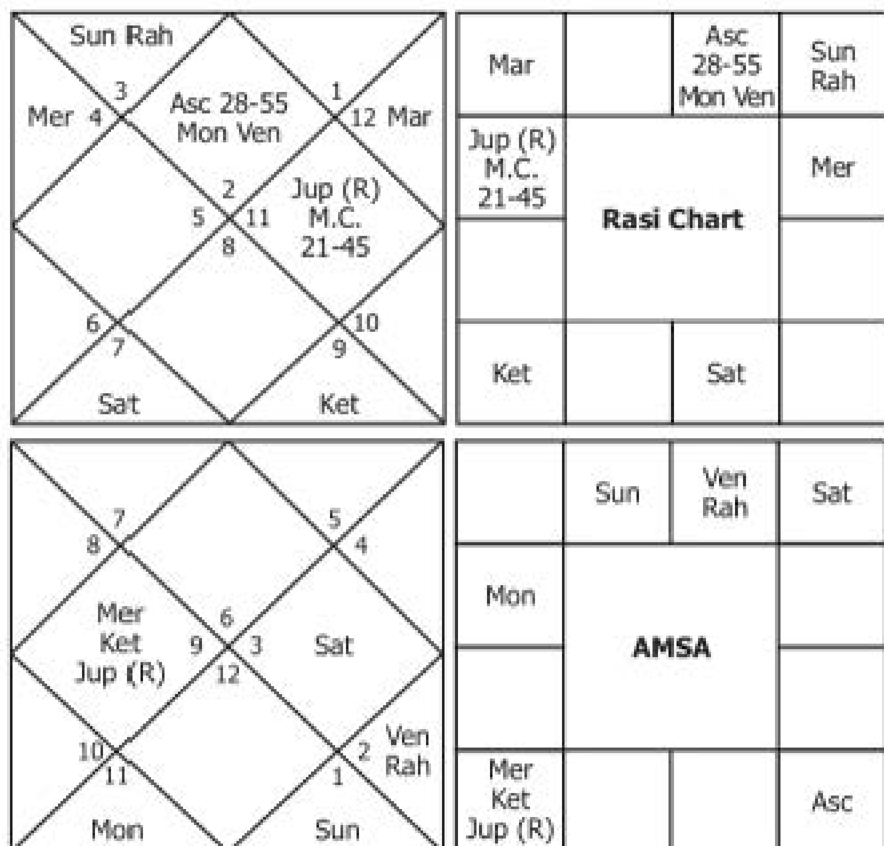
(23) In the case of a query regarding someone who had already gone abroad, if the Ascendant at query be fixed or common, and if it associates with benefics or is aspected or occupied by benefics, the person who went abroad would have come back. If on the other hand malefics associate with or aspect or occupy the Ascendant, the person has not returned from abroad.

In the following practical examples only a few of the above principles relevant to the cases have been applied which readers may kindly note.

Example (1): A query about the probable time of foreign visit was put by a friend who was in the administrative service and whose name had been earlier recommended for training abroad. At the time of the query he was expecting to leave the country in about two to three months according to the progress of his assignment. His natal horoscope is as under:

Example (1) – Natal Chart

Date of Birth 6-7-1926 at 4-30 a.m. Lat. 12°20'N, Long. 76°39'E.



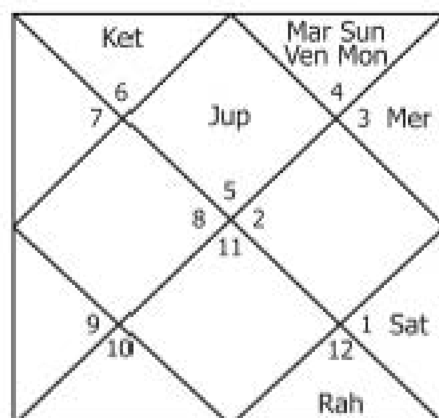
Balance of the Moon's Dasa at birth: 5 years, 4 months and 2 days.

In this chart, the lord of the Ascendant is in the Ascendant itself which is a fixed sign and the 9th is a movable sign whose lord is in Libra, another movable sign. But the cusp of the 9th is in a fixed sign (9s 24° 5'). Also the lord of the 9th aspected by Mars, lord of the 12th, is in the

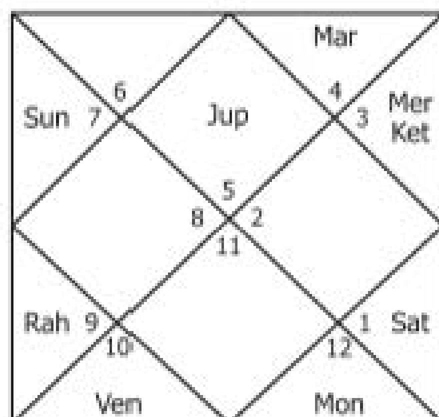
constellation of Jupiter who is himself tenanting the 10^{th} house. Lord of the 10^{th}, Saturn is in the 6^{th}, a movable sign and in the last Navamsa possessing very limited exaltation strength. Nevertheless, retrograde Jupiter's limited aspect on Saturn, who is the lord of the 9^{th} and the 10^{th} really makes him Raja Yogakaraka, of course, with certain inherent limitations. Mars, lord of the 12^{th}, is in the 11^{th} in Jupiter's house and is in the constellation of Mercury who is in turn in Saturn's star. These are pointers towards foreign trip, the significators being Mars, Jupiter and Saturn. Accordingly, I fixed Jupiter Dasa Mars Bhukti for the foreign visit to the native who had commenced Jupiter's Dasa in November 1956. His Mars' sub period started in July 1969 which looked propitious for his trip. However, to get some further insight into the matter I thought of the time of query also.

The horary chart worked out for the query time for the above subject was as follows:-

Four planets Jupiter, Saturn, Mercury and Mars are Vargottama. The 9^{th} is a movable sign occupied by the lord of the 7^{th}. The 9^{th} lord, Mars, is in a movable sign, Cancer, with an array of combinations. The 12^{th} house, by itself a movable one, accommodates four planets of which the chief is its lord, the Moon, then the Sun, lord of the Ascendant, next Mars, lord of the 4^{th} and the 9^{th}, and lastly Venus, lord of the 3^{rd} and the 10^{th}. The Lagna lord is in conjunction with the lords of three movable signs, the 3^{rd}, the 9^{th} and the 12^{th} - a real portender for a trip abroad. But there are no applying aspects between the Sun and Saturn (lords of the 1^{st} and the 7^{th}), the Sun and Mars (lords of the 1^{st} and the 9^{th}), the Sun and the Moon (lords of the 1^{st} and the 12^{th}) and the Sun and Venus (lords of the 1^{st} and the 10^{th}). This did not portray the occurrence of the event in the near future. My conclusion which was conveyed to the person was that there was no chance of an immediate trip abroad for the next 10 or 12 months that in any case not earlier than the beginning of Mars Bhukti of Jupiter Dasa by July 1969. The foreign trip for the native actually materialised around June 1969. The error of one month may probably be on account of the slight differences in the Dasa Bhukti calculations and also unrectified birth time. In any case the study of the birth horoscope (even with the unrectified birth time) coupled with the horary chart gave some help in deciphering the broad tendencies.



Rah	Sat		Mer
	Rasi Chart		Mar Sun Ven Mon
			Asc Jup
			Ket



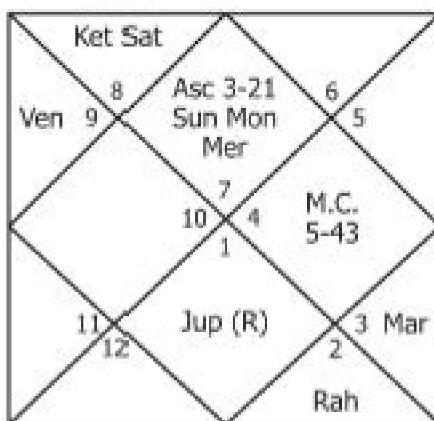
Mon	Sat		Mer Ket
	AMSA		Mar
Ven			Asc Jup
Rah		Sun	

Example (2): In another case, a Government officer who had not received much encouragement professionally, befitting his qualifications and long years of service and consequently very much disgruntled and dissatisfied with his lot, approached me with the question, "What is in stock for me professionally ?"

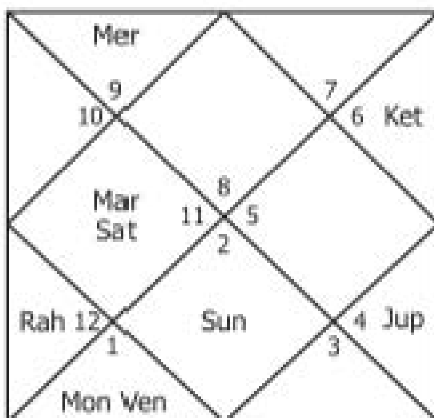
The Ascendant is occupied by the Sun, the Moon and Mercury - lords of the 9th to the 12th and aspected by Jupiter retrograde in Rasi and exalted in Navamsa. Lord of the Ascendant, Venus, is in the 3rd in Jupiter's house in Moola ruled by Kethu who resides with Saturn in the 2nd from the Ascendant and 12th from Venus.

His birth data is 12-11-1928 at 5 a.m. Lat. 31°38'N and Long. 74°52'E

Example (2) - Natal Chart



	Jup (R)	Rah	Mar
	Rasi Chart		M.C. 5-43
Ven	Ket Sat	Asc 3-21 Sun Mon Mer	



Rah	Mon Ven	Sun	
Mar Sat	**AMSA**		Jup
Mer	Asc		Ket

Balance of Jupiter Dasa at birth: 14 years, 7 months and 13 days.

Note: In Bhava, the Sun and the Moon are in the 2nd and Saturn in the 3rd.

Saturn in the 3rd Bhava with Venus with Jupiter's aspect may be considered generally a balancing feature of the horoscope although the martian aspect sometimes tends to tilt the balance. At the time of the question, the native was running Mercury Dasa Venus Bhukti. Mercury is lord of the 9th and the 12th ideally suited for foreign voyage, and is placed in the Ascendant (movable, conjoined with the Moon, lord of the 10th, and the Sun, lord of the 11th, and free from combustion. Lord of the Ascendant associated with Saturn, the Yogakaraka, in Sagittarius. Lord of the 12th from Sagittarius is Mars who is the enemy of Venus and who is approaching his depression sign Cancer, and in Rahu's star without

strength. These roughly indicate that there are chances for foreign travel for the native. Mercury Dasa appeared quite appropriate for the travel on the basis of its own qualifications but there was considerable difficulty in fixing the sub lord. Venus, as sub lord, does not lack the potential. Even though foreign travel was not even contemplated in the least by querist, my own inquisitiveness prompted me to probe this aspect further. Hence, as usual, the horoscope for the time of the query was cast as given hereunder in the data, 7th February 1968, 11.35 a.m., New Delhi.

Lagna is movable with its lord Mars in the 12th with retrograde Mercury aspected by retrograde Jupiter. The 12th house is tenanted by a malefic. Lagna is also aspected by its lord Mars, Mercury, the Sun and Venus (according to the aspects recognised in horary astrology) and by Jupiter powerfully.

Example (2) – Horary Chart

Mon 2
3
Rah Sat 12
Asc 26-16 1
Mer (R) Mar 11
4
10 Sun
7
Jup (R) 5
6 Ket
9 Ven
8

Rah Sat	Asc 26-16	Mon	
Mer (R) Mar	**Rasi Chart**		
Sun			Jup (R)
Ven			Ket

Mer (R) 9
Mon 10
Ven 7
Sat 8
6 Ket
11
5 Sun
2
Rah 12
1
4
3 Jup (R) Mar

Rah			Jup (R) Mar
	AMSA		
Mon			Sun
Mer (R)	Asc Sat	Ven	Ket

Similarly, the exalted Moon is aspected by Jupiter, the Sun, Mercury and Saturn. Of course not all these aspects are applying ones. Essentially the aspect between lord of the Ascendant Mars and that of the 7th Venus, is an applying one with an orb of 8 ½ degrees. This is a satisfactory one. As far as the question put by the person was concerned, a fairly satisfactory time was ahead professionally although not very promising in the immediate future. I tried to analyse the indications for a probable foreign visit obtaining in the natal chart, through the horary chart and found good supporting evidence in it. On the basis of the positive evidence, viz., 8 ½ degrees of applying aspect and others outlined above and the indications in the birth chart, I ventured a prediction of foreign trip to the native in about 8 ½ months from the date of query or roughly by the latter half of November 1968. He did not agree with this prediction as no such thing appeared to him possible in the then prevailing circumstances. But later events duly developed and his trip actually materialised in the middle of December 1968 when transit Jupiter exactly transited the natal Jupiter. This occurred in the Sun's sub-period of Mercury Dasa and it is not possible for me to explain from birth chart alone how the Sun was able to fill up the role excepting perhaps that he is the karaka for profession and is located in a movable sign.

The above example of horary chart alone clinching the issue should not make us conclude that such solutions can always be found by working out horary charts only.

Primary dependence on the birth horoscope should be deemed very essential and the supporting evidence, timing etc., should be sought from horary and other methods including sidereal solar progression. In other words, broad tendencies of foreign travels may be advanced fairly well with the help of a three-pronged drive, (i) birth horoscope and directional methods; (ii) horary chart to supplement the indication in the natal chart; and (iii) transits and their influence.

Chapter 12

Planets in Film Industry

Like other indispensable matters in human life, recreation is having an immense value. Without proper entertainment nobody in the universe can live with peace and comfort. So, relaxation by means of recreation is essential after completion of day's routine work.

Film artists/stars are notable in this respect. By means of stage acting, movie etc. Stars give pleasure in human mind. Observation will show that there are so many stars who always try to satisfy the spectators/audience as far as possible by themselves. From the standpoint of entertainment at a glance Venus is having a vital role. Enchantment to the audience of public paves the way in favour of film industry. Unlike other subjects film division may be divided in different matters. Before coming to this point, let us discuss about multifarious roles of the film stars Pivotal point is to be noted that facsimile is the ultimate factor. Unless and until, a director and producer can get a beautiful face and appearance, he/she can not run a good business. Ugly face can turn their business down at ease.

From the standpoint of foretelling, Astrology maintains to point out their moon and Venus must be beneficial for the film star concerned. In spite of these two planets, influence of Ravi or Sun is essential for getting popularity and respect in film affair. Mass media, communications, direction, business are of the vital points in film journalism. While, predicting the birth Rasi chart of a native (film star) second house from the Ascendant/Lagna is to be scrutinized from the degree point of view of the planets concerned located in the zodiac. Otherwise, prediction may lead to astral Moon is for emotion while Venus is for pleasure and entertainment. Sun gives dignity and respect to the actor/star. While

he/she involves himself/herself in the film industry. After analyzing so many birth Rasi charts of leading and reputed film stars, **it is observed that everybody is having a sound influence of benevolent planet star in second house, specifically of moon and Venus. Role of mercury is essential in film matters also**. Talkative nature is dominated by the planet mercury who is very nearer to the royal planet, sun. Though mercury is a smallest planet in the solar system, role of benefic influence of it is required in case of acting. Deliberation of talks is controlled by mercury adhisakti karaka or lord of intelligence. **That is assimilation or coordinating effect of Venus and mercury will make a man/ woman to become a reputed actor/ film star/ stage artist/ play back singer etc.**

Role of Planets in Film Industry

Like other indispensable matters in human life, recreation is having an immense value. Without proper entertainment nobody in the universe can live with peace and comfort. So, relaxation by means of recreation is essential after completion of day's routine work. It is to be admitted, first of all, that everything of the cosmos is dominated by malevolent and benevolent nature and effect of solar planets. Peculiar point can be noticed while having a look on different personalities in the world. It is clear to emphasise that everybody can not be inheriting similar or same qualities as the fingers of the human hand are not equal to each other. Somebody may be happy with his routine normal engagement in work. Some of them may be feeling boring while interfering in the routine job. Few of them requires entertainment by means of gossiping or mutual talks or deliberating their ideas or thought. Those persons who will be coming in the stage of moros/sadism will not be able to finish the work peacefully. Haphazard work can't give satisfied result in the long run. So that systematic procedure should be followed in case of performance of any job only to get fruitful result. If somebody is not satisfied in his normal job, he/she can not please the customer/person in business/institution. It is noted that irritation dissatisfied another while the person is not at all got mental peace or satisfaction in his/her family. That is why, everybody should maintain a normal and gentle mode of temperament while dealing with others. Considering the aforesaid

fundamental basis, relaxation is required for every human being to survive with good behaviour and normal course of life.

Film artists/stars are really notable in this respect. By means of stage acting, movie etc. star give pleasure in human mind. Observation will show that there are so many star who always try to satisfy the spectators/audience as far as possible by themselves. From the standpoint of entertainment at a glance clowns are having a vital role. Enchantment to the audience or public paves the way in favour of film industry. Unlike other subjects film division may be divided into different matters. Before coming to this point, let us discuss about multifarious roles of the film stars. Pivotal point is to be noted that facsimile is the ultimate factor. Unless and until, a director and producer can get a beautiful face and appearance, he/she can not run a good business. Ugly face can turn their business down at ease.

Chapter 13

Spiritualism

At the threshold of twentieth century most of the Indians are plunging their lives for the sake of having conception of the supreme soul, Brahman or God. That there is an infinite being above this cosmos or universe is realised by the people. It is believed that God has created this world according to his discretion. People enjoys the worldly things due to Maya. Whenever an analysis is made for an individual, it is observed that at the eleventh hour of daily life, man performs the religious activities. That is during old age human being becomes religious minded.

Philosophical conception will reveal the fact that the existence of God is realized by the rationalistic school of philosophy and denied by the imperial school of philosophy. Notable rationalistic philosophers are Descrates, Spinoza, Leibnitz, Shankara and Ramanuja, whereas eminent empiricistic philosophers are Bacon, Berkeley, Hume, Kant & Hegel etc. Rationalists are the opinion that the God exists in the thinking world. That is by means of thinking, a man can realize the existence of God. Reason is the important point in this matter. On the other hand, imperial philosophers are of the view that as no one can see the God in this world the existence can not be recognized. Inducing Indian philosophical thinker, Shankara is of the view that Brahman or God is the infinite, supreme and transcendental lord who is the creator of this world. Ramanuja pointed out that we have to admit the existence of God and the world. His conception is similar with western philosophical thinkers, Descartes. Shankara's view tallies with spinoza's monism.

In the practical life, it is observed that when man does not get any help by means of treatment practically, comes to the temple or religious places to have blessings of the God. In the Rasi Chart, ninth house is dealt with the idea of religion/fate etc. From the lagna or ascendant in

a natal chart, fifth house is concerned within the human mind. In predictive astrology, it is noticed that lord of ninth house, planet posited in ninth house and the sub-sub/sub lord of the ninth house are the indicators whether the man/woman will be religious minded or not. Pilgrimage is analysed from the twelfth house of the chart.

Religious inclination will be assessed on seeing the religious planet, devaguru, Jupiter or Saturn (pravajya karaka) either in fifth or in ninth house. That is trine aspect of the planet is to be analysed. An observation reveals the basic fact that most of the youngsters had no intention or realization about faith in God. Nastikabhava predominates their mind. That there is an occult power is to be admitted by everybody. Cosmic power is such a power which can be inherited by the human beings. The word cosmic is derived from the Latin word "cosmos" which etymologically means the universe or world. So cosmic power which is related to the universe. It may be pointed out that if this power can not be obtain by human being, then who will have it ? It is clearly enunciated both in Indian & Western philosophy that there is the supreme being who is having the cosmic power.

In Western philosophy whereas Descartes was of the opinion that at the time of birth there is an innate idea in the mind of the native the child will grow up he will be able to realize by means of intuition, intellect, reason etc. On the other hand, empirical philosopher Bacon criticized this conception of Rational thinker, Descartes had pointed out that just after birth human mind is like a blank table, (tabula rasi). He thinks that while the child will grow, he will be able to look into the world what are the things perceived. In this way, conception of any subject will be revealed in his mind. The renowned philosophical thinker and disciple of Parampurusa Ramakrishna, Swami Vivekananda said that "Education is the manifestation of the perfection which is already in man." That means man possesses some power in his mind, which gradually develops to fulfill the nature of human beings.

In Indian philosophy, Nyaya, vaisesika, sankhya-yoga, purvamimas-attarmimamsa, jaina-Budha and Vedanta are the exponents of the God and the world. Different systems of the schools of philosophy appended multifarious conception about the super nature. An overall analysis about their conception will show that there must be a goal or ultimate aim or and to achieve the conception about the supreme being. Liberation or

moksa or mukti is the ultimate goal of human being. Before reaching to this goal human beings will have to control five elements, i.e. Kam, Krodha, Love, Moha, and Matsarya. One Sankhya-yoga philosophy performance of Yoga padhatis is essential. Barring carvaka school or thought Indian philosophy is pessimistic. That is pessimistic sufferings is essential which is predominated in human life. Most of the thinkers are of the view that due to prabajyakaraka planet, Saturn and debguru, Jupiter, inclination towards supreme lord and pessimism are prevailed on Indian people. Man will reach in such a stage while he will think of the transcendental lord after leaving the wrongful activities in the daily life only to get mental peace by means of thinking about God. Generally human beings consider to come into close contact with the religious minded persons, viz. sages, monks, Godman, philosophers, Tantrik, Worshippers etc. Only to maintain the residue parts of life in peaceful atmosphere. Even big decoits or anti-social people changed their mode of lives by means of leaving bad activities. Ratnakara became Maharshi Balmiki who had been a renowned and terror in decoity, who realized that this person can become a figure by means of writing the "Ramayana"? Generally, most of the people are Nastika to believe on God. When they will be in trouble, their mind will be so weak that they will be compelled to think of God for relief from mental tension and by means of attending devalaya for religious performance.

Lord of 5th and 9th are the Chief indictors of aversion to religion. Meanwhile sub-sub point calculation alongwith cuspal lord of 9th and 5th are to be analysed for correct assessment. Jupiter being sattvaguna insists the native to perform religious affair by means of aristocratic means and enjoyment etc. whereas Saturn, being nastikaguna helps the native to perform the lives by means of tyaga. On the other hand, moon's location is to be noticed for having an idea of the mental condition.

On Religious Personalities

Of all the planets, Saturn, Jupiter and Ketu play the vital role for religious tendency. **Mental inclination** is achieved from **third house** in a Janam Kundali. Traditional astrology is of the view that position of more than four planets in fourth house in a horoscope may violate the domestic peace and leads him/her to bent his/her mind towards occultism.

Analysis was made among the maximum of horoscopes of varieties and concluded that there is certain stage while someone plungs his/her life towards religion. Say, for example, about Dacoit Ratnakara who during the Ramayana era became Maharshi Valmiki who didn't hesitate to commit murder, cheating and decoity before coming to religious awareness.

Not only the Indian school of astrology, but also western thinkers were of the view that ninth house indicates how much achievement may become successful from the ninth house planetary position, location of its lord and cuspal point of view. Even if the lagnapati is posited in ninth house and aspected by any planet which is having tendency towards religion must have to become a successful monk or saint. Nature of saint may vary according to norms of the planets concerned. Question may arise when the native may leave his/her house for plunging his/her life towards search of pursuit of religion ? To answer this, it may be pointed out that main Dasa, sub period, and minor interim period of Vimsottari Dasa is to be verified of 9th house planet. Naisargik benefic planet Jupiter is given prima facie inclination for pursuit of Religion Next comes 9th house lord or the planet posited in the house concerned. Naisargik malefic planet Saturn plays a vital role to maintain saint life. Ketu unlike Saturn and Jupiter is spiritual planet. Assessment of 1st, 5th and 9th houses are to be considered for religious conception. For clear conception of spiritualism, notable Rasi charts are appended below. Following is the horoscope of Parampurusha Sri Sri Ramakrishna whose birth ascendant and sign falls in Aquarius along with Mercury and Sun. Lord of Ascendant and 12th house, Saturn was posited in Exaltation in 9th house (House of religion) whereas Jupiter, lord of 2nd and 11th was posited in 5th house in Gemini. Even Venus, lord of 4th and 9th was exalted in 2nd house (Pisces). On the other hand Mars, lord of 3rd and 10th was posited in 12th house in Capricorn in exaltation.

This the horoscope of Sri Sri Mohananda Brahmachari, disciple of Balananda Brahmachari who was born on 17.12.1904, Saturday at 7.00 A.M. whose sign falls in Pisces (constellation) Revati and Ascendant in Sagittarius with 9th lord Sun and 7th and 10th lord Mercury. Location of Dragon's head is in Leo 9th House, whereas Jupiter was posited in Pisces with Moon which causes Jiva Yoga. Jupiter is Vargottama.

Ven Sat *
10 8
Ket 11 Sun Mer 7 *
9
Mon 12 6 Mar
3
* 1 * 5 Rah
2 4
*

Mon	*	*	*
Ket	**Rasi Chart**		
Ven Sat			Rah
Asc Sun Mer	*	*	Mar

* Ket Sun Ven
3 1
Mar 4 12 Jup
2
Sat 5 11 Mon
8
* 6 * 10 *
7 9
Mer Rah *

Jup	Ket Sun Ven	Asc	*
Mon	**Navamsa**		Mar
*			Sat
*	*	Mer Rah	*

To conclude the topic, I like to cite important facts relevant to religion. While compiling the horoscopes of eminent saints, **I have noted that if they born in following months and sign/ Ascendant respectively Vaisakha, Jyestha, Bhadra, Kartika, Magha and Falguna and in Capricorn, Aquarius, Pisces, Taurus, Libra and Sagittarius.**

Stars and Spiritual Greatness

The science of astrology throws light on the auspicious and inauspicious

Deeds of one's past Karma just as the lamp does on the articles (around it).

Why India survives in spite of the vicissitudes of the history of one thousand years of slavery is because she has kept vibrant and alive the undying tradition of spirituality. While on the surface, history recorded the tremors of invasions and devastation, she remained undisturbed as flowed beneath the surface, her current of ancient traditions; a tradition that till today does not divide humanity into narrow confines and groups of different religions but classifies men as *Tamasic*, *Rajasic* and *Satwic;* a tradition that insistently points to man the real purpose and meaning of human existence as the art of transcending these limitations of the *gunas* (Sattwa, Rajasa and Tamasa) and reaching the *guantita* state, the transcendental stage.

Such tradition has been undying in India and will be undying which is why the *Vishnu Purana* refers to *Bharata Varsha* as the real *Karma Bhoomi*, the land where men should strive for spiritual perfection unlike other lands which are referred as *Bhoga Bhoomi*, lands of material and sensual enjoyments.

In these days of spiritual revival amidst all the turmoil of our work-a-day existence, there would exist ample justification to discuss the fragment of this great spiritual heritage in an editorial of an astrological journal.

Among other eminences, our land excels in spiritual eminence as well. She produced, and has been producing, many great personages for purification of sinful atmosphere. These souls selflessly devoted their lives and burnt the fuels of their innate energies with missionary zeal for the upliftment of the mankind. That is why their names are indelibly engraved in the pages of spiritual history of the world, like *Dhruva Tara* (or Pole Star) perennially radiating with spiritual brilliance adjacent to Lord Vishnu's very Abode.

The highest and the only ideal of spiritual path is Self Realization or realizing the Lord in the form one's religion adores and preaches. The mind is the primary tool in this process. That is not all. Speech and Deed, apart from being in mutual identicalness should have an alignment not varying from the Mind. Mind is not only an organ of thinking; it is the organ – rather a planetary organ – shaping one's destiny in general and spiritual destiny in particular. *Trikarana Suddhi* or purity of the three, viz. mind, speech and deed is of prime importance in achieving such a unique

and signal greatness, as have been in the cases of our spiritual Gurus.

Undertaking a star-study of spiritualism, we find that the mind is represented by the Moon and the 5th lord, the speech by Jupiter and the 2nd lord, and the deed of Karma by the 10th lord and Saturn. Major houses related are the 8th, 9th and the 12th. The 8th house represents occult aspects, viz. that side of the Universe that is not easily visible to an ordinary eye. The 9th house is connected with one's *Poorva Punya* or merits of the past birth. The extent of success one spiritually attains is to be estimated from the 12th house. If one complete his spiritual mission without any deficiency and void, he goes to the abode of the Lord in which respect the 12th house plays a greater role as a blockade to rebirth. That is final emancipation of *Moksha*. And that is the pass to the heavens.

Rasi chart or birth chart has in it locked many facets of life – of the past life, of the present life and of the future life. To consider one's scope of spiritual attainments, the unlocking key is the Vimsamsa chart. (For calculation of Vimsamsas, see *Brihat Parasara Hora Sastra)*. Which kind of horoscope has a bent of spiritual success can be understood from the practical horoscopes of spiritual giants which are being discussed in the following paragraphs.

1. **JAGADGURU ADI SANKARACHARYA – THE UNIVERSAL SAGE**: At the time of his incarnation, the planets in the zodiac were disposed thus: Aries – Sun 7° 4', Venus 1°22' and Mercury 22°52', Taurus – Rahu 10°10'; Sagittarius-Saturn 24°22'; Aquarius – Jupiter 2°28' and Pisces – Mars 1°27'.

Vimsamsa Chart: Aries: Venus; Gemini-Rahu and Ketu; Cancer-Mercury; Leo-Mars and the Sun; Virgo-ascendant; Sagittarius-Saturn; and Capricorn – Moon and Jupiter.

Being the foremost of the world's ace philosophers, Sankaracharya the great, preached *Advaita* – the philosophy that *Brahman* and the soul are one identity and not two. He re-established Hinduism on ore firm grounds and basis; by his enlightening commentaries on Upanishads etc. The horoscopic combinations for his unique achievements in the field of spiritualism are:

a) Cancer, the foundation of occultism is the ascendant, with Jupiter, the planet of divine wisdom placed in the 8th house in Aquarius.

b) Saturn, the 8th lord, aspects the 8th as well as Jupiter, apart from aspecting the Moon.

c) Although the planets ruling the 8th house and the ascendant, viz. Saturn and the Moon, are in dual signs, he taught *Advaita*, i.e. nonduality or oneness. See the activating force Jupiter in a fixed sign lending a special aspect to the Moon in the 12th house.

d) Ketu; the Moksha karaka, is in Scorpio (an occult sign) while the 9th house is occupied by Mars. *Help from Mars as the ruler of Scorpio is essential to know occult aspects.*

e) The 9th lord going to the 8th, or the 8th lord going to 9th, reinforces the other spiritual combinations in a horoscope. This can be found in many spiritual horoscopes as could be in the present case.

f) Saturn is the Atmakaraka. From the 12th thereof, Ketu's forces strongly emerge for *Relief*.

g) The Sun is exalted in the 10th house. He is the lord of the 2nd house ruling speech. His being powerful in a trine from Saturn makes one philosophical and anti-material in outlook.

h) In Vimsamsa chart, the Sun is in the 12th house as its lord. Leo must be strongly placed in Vimsamsa chart apart from the 8th and 12th houses. *Here also the 9th lord is in the 8th house.*

2. **SRI RAMAKRISHNA PARAMAHAMSA – THE MULTI SPLENDOURED YOGI :** Ramakrishna was blessed with many great occult and psychic powers, although illiterate or half-literate in material sense. He is a synonym of spiritualism. To remove the pride of being a Brahmin (blemish it was, according to him, in becoming a true Yogi), he underwent severe penance. That was his greatness, spiritually, symbolizing wholesome *Trikarana Suddhi*.

His birth chart is: Taurus - Ketu 2° 50'; Gemini - Jupiter 14°30'; Libra - Saturn 13°40'; Scorpio - Rahu 2°50'; Capricorn - Mars 1°39'; Aquarius - Lagna 3°23'; Sun 6°49', Mercury 15°3' and Moon 21°45'; and Pisces - Venus 7°59'.

Vimsamsa chart: Aries - Sun; Taurus - Jupiter and Mars, Capricorn - Venus, Rahu, Ketu and Saturn; and Aquarius - Moon, Mercury and Lagna.

In his nativity, we find the following extraordinary combinations for unique spiritualism.

a) The placement of the 8th lord in the ascendant, as per Maharishi Parasara's instruction, makes one heterodox. But that was not the case with the Parama Hamsa, as the sun and the Moon denoting the soul and mind respectively unify in the mystical Aquarius. The 8th lord is sandwiched between the luminaries making the native a spiritual luminary instead of a nonbeliever in God. Thus, Mercury is subjected to the combined influences of the Sun and the Moon.

b) The 9th house is occupied by exalted Saturn aspected by a trinally placed Jupiter. Note that Jupiter is the 2nd lord while the 2nd house is occupied by the 9th lord Venus in exaltation. Simultaneously Jupiter aspects the Moon and the ascendant. These influences give a person *Trikarana Suddhi* bringing the spheres of mind (Moon) speech (Jupiter) and Karma (Saturn) to a united state.

c) Scorpio is aspected by Ketu while Mars aspects Cancer. Thus, two occult signs get intensified.

d) Atma Karaka as per Jaimini school of thought is Rahu in this case. Gemini, 12th from Karakamsa Cancer is powerfully occupied by Jupiter. This gives one a tendency to seek Liberation.

e) In Vimasmsa chart, the 9th lord is in the 12th along with the 12th lord. The Moon is conjunct the 8th lord.

f) Mars exalted in 12th in Rasi chart should have granted Moksha to the native.

Catholicity of outlook and tolerance born of understanding the real spiritual purpose of human existence has always found truest expression in the exquisite lyrics of Indian saints. Said Narsi Mehta of Gujarat:

(Ye all one children of God; let there be no discrimination)

Or the Ninth Sikh Guru, Guru Teg Bahadur said,

(In every heart the lord reposes,
Saints have said all along
Worship him, which alone,
Helps cross the world-ocean).

This eternal message of Indian saints will be the solace of humanity, the beacon light to guide it from out of its villainies in the coming decades, astrologically.

Chapter 14

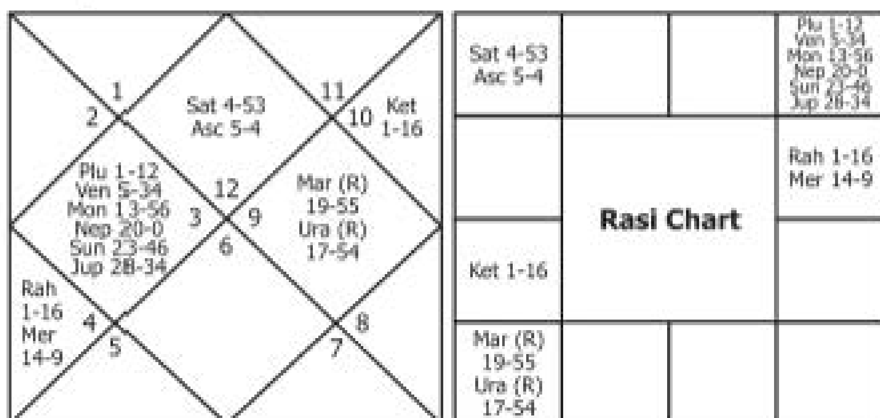
Insanity – An Astrological Study

Let us study the following horoscope. The particulars of birth are:-

Date of birth : 9th July, 1907 at 11-00 p.m. at Ranjore.

Balance of Rahu Dasa at birth: 8 years, 2 months and 8 days.

Ayanamsa: 22° 33' (Lahiri's)



Ura Mar | Rah
6 | 4
Plu 7 | Sat | 3 Jup
5
Ven Mer 8 | 2 Sun
11
9 | Mon | 1
10 | 12
Ket | Nep

Nep		Sun	Jup
Mon	**AMSA**		Rah
Ket			Asc Sat
	Ven Mer	Plu	Ura Mar

The congregation of the six planets in the mental sign Gemini (sign showing mental duplicity) is a salient feature. Affliction of the majority of the planet's occurs in double-bodied sign (duplicity), Pisces, Gemini and Sagittarius. Mercury rules the intellect, whereas the Moon represents the 'unconditioned mind'. Here the Moon and Mercury are in Aridra and Pushya constellations respectively ruled by Rahu (Mativibhrama) and retrograde Saturn (mental depression and inhibition). The 1st house rules disposition and temperament. Here both Lagna and Navamsa Lagna are occupied by retrograde Saturn. In Navamsa chart, the Moon in Saturn's sign is opposed by Saturn. Saturn in watery sign causes emotional inadequacy or inhibition. In Western astrology, the 3rd, the 8th and the 12th houses are called mental houses. The 3rd house represents subconscious mind, the 8th, the psychic mind and the 12th mental inhibition. Venus is the ruler of the 3rd and the 8th houses, and he is in conjunction with Pluto (Yama), the annihilator, and squared by retrograde Saturn, the ruler of the 12th house. Although the lord of the Ascendant in this case is Vargottama, he is detrimentally aspected by retrograde Mars. The 12th house indicates voluntary seclusions, self-imposed restrictions, etc.

The individual was a teacher in an elementary school. After six months of marital life, one day in the class room, he burst into mad ravings and returned home. He inflicted injuries on his wife, quarrelled with his in-laws and was expelled from the house. He was not shut up in an asylum but wandered all over India like a mendicant with self-imposed ascetics and visited places of religious importance. He was mistaken for a Sanyasi and a Sadhu, although his talks amounted to

nothing but incoherent mumblings. After 14 years of aimless wanderings, he returned to his native place. But he did not reclaim the status of the husband. Neither did he stick to one place of residence. He grew beard and garbed himself in gheru clothes. He died in Mercury's Dasa and Saturn's Bhukti. (Mercury being the ruler of angles posited in Saturn's constellation and strongly aspected by retrograde Mars, the maraca).

While further discussing the chart in question, it may be noticed that in the Sayana chart, both the Sun and the Moon are posited in Cancer, a sensitive sign bestowing increased susceptibility to the surrounding influences. The Moon is in conjunction with Neptune. Both the Sun and the Moon (representing character and personality) are opposed by the retrograde planets Mars and Uranus. Mars, the war-god, causes irritability and bellicose mood and uncontrolled aggressiveness. Uranus, the occult planet, causes delusions and eccentricity. Margaret E. Hone, the author of The Modern Text Book of Astrology, says that "overstress" or misuse of Neptune causes subversive nebulousness and impressionability. She uses the words "Castles in the air, head in clouds, dreamy and woolly illusions, deceptive cheats, frauds". According to her, the Moon represents 'Response' and 'Fluctuation'. Overstress or misuse of the Moon by evil aspects results in faulty reasoning, idiocy and insanity. About the Sun-Mon Polarity in Cancer, Alen Leo writes an Astrology for All: "Fancy and imagination will be manifest in this combination and there is a great liability to go to extremes."

In fact, this is a case of imagination, running riot with faulty reasoning. Uranus is a planet indicating overstress, eccentricity, perversity, rebellious nature and extreme bohemianism. Here this planet in retrogression opposes the Sun, the significator of character and individuality. This planet Uranus, posited in the 10th house, was responsible for his estrangement from relative (opposed to the 4th, the domestic life). His conjunction with retrograde Mars (long distance journeys. Regarding the opposition aspect between the Moon and Uranus, Raphael says: "this has chief rule over the native in his married life. He is not infrequently led astray after marriage and unless careful, separation follows. He is given to travelling and frequent changes of residences. "This was true in his case. The meaning of such aspects is strengthened by the fact that the opposition occurs in the Navamsa chart also. The situation of Venus and Mercury, lord of the 7th, in a cruel

Navamsa (Scorpio, the house of maraca) and in cruel constellations (Mrigasira and Pushya respectively) denied him marital bliss.

Being a humble practitioner in astrology, I volunteered to furnish this chart and discuss its merits in response to the learned editor's suggestions and I do not want to dwell at greet length upon the subject. In fact, I have judged the nativity according to the Western system. I appeal to the readers to judge the horoscope in a purely Hindu way and ascertain whether there is any cause for insanity in this case. A doubt still lurks in the darkest corner of my heart that this may perhaps be a straight case of Sanyasa Yoga without mental derangement.

The 4th house rules home life and the Lagna indicates the native's disposition. The strain of square aspects between Saturn and Venus involving these houses causes alienation from home ties (*Samajika karagrahavas*), loss of position due to some family strain. Saturn is called aptly sometimes as *Vikara soonya, Vriddha, Chanakya* (dispassionate senile Chankya) and he is always opposed to Rajasi pleasures afforded by Venus. In this case, perhaps the Venusian emotions were subjected to the ordeal of suffering and dissatisfaction by Saturn, the tension (square aspect) and unique suffering and causes liberation of the soul from the bondage of desire. Examination of the nativity (Sayana) will reveal some wonderful points. The ponderous planets, Neptune and Jupiter, are powerful, the former in a congenial watery sign and the latter exalted (Vargottama in Nirayana chart). Mars in retrogression is also exalted and invigorated by the occult Uranus's influence and this conjunction occurs in the 10th Bhava, a prominent angle. The meaning of this configuration is that the desire and ambition for material benefits and worldly attainments are in conflict with the mystical thirst for divine knowledge. The conflict occurs in the cardinal signs between the war god endowed with superior unorthodox mental refinement and the Divine Preceptor equipped with mystical, divine wisdom, while the mediocre mental rulers, Saturn and Venus (lords of the 3rd, the 8th, and the 12th) patiently await the result of the struggle resting in mutable mansions with the ideas of adapting themselves to the tide of the war !

While I am judging the uncommon horoscope, I sympathize with the poor extinct soul, considering the indescribable mental conflict, he might have been subjected to, during the operation of these planetary

forces ? The Mars-Uranus conjunction in the Dasama Bhava drew him towards the occult and the mystical side of things and enabled him to investigate phenomena and psychism. Clairvoyants and seers are found tobe favoured in this aspect with their charts ! The adverse effect of this aspect leads to hallucinations and the whole nervous system undergoes extremely high tensions. The close opposition of the occult and the mystic planets, weighted his soul, so to speak, in the balance of fate.

Alan Leo compares the ordeal brought about by this aspect to, "the passage through the underworld" of which we read so often in the ancient myths. It is needless to reiterate who won the struggle. Mars possessed of Digbala and energised by the close association of disruptive, cataclysmic, Uranus both in the Rai, and Amsa charts, won the battle. The allied forces of Uranus brought about the abrupt end of the suspense-laden struggle – the onset of insanity. Saturn and Venus, the mental rulers, who kept an idle watch over the fight, acted in submission to the dictates of the victor and made him a recluse. His cold pessimistic, self-contained nature is better revealed by the position of retrograde Saturn close to the Ascendant in the Amsa chart, in the sign Leo, a warm, cheerful and buoyant sign ! I conclude my interpretation with this, in this fervent hope of being enlightened by the more informed readers.

Chapter 15

Combinations for Prostitutes and Adultery in Hindu Astrology

It is beyond my comprehension to visualize why this topic has been selected for Script Seminar by the Sponsor. However, I am writing this article only to throw some light on the topic and not with a view to participate in the seminar. The editor has rightly said that very little has been written in Hindu manuscripts of astrology on this topic. The reason for such an omission might be that there were very negligible/no instances worth mentioning on prostitution in Treta and Dwapara yugas and the early days of Kali Yuga during which period our ancients had written books on astrology. Commencing with Maharishi Parasara, of late prostitution has become a novelty as part of civilization or for making out a living by the helpless pitiable women in the lower rungs of society. Hindu mythology speaks of adultery here and there. There are several reasons for that, for example let us consider the case of Ahalya in Ramayana. No less than king of Devas is said to have stooped to this heinous level of seducing the wife of a Maharishi and that she knowingly and willingly committed the sin as evidenced by Valmiki Ramayana. Her husband Gowthoma cursed Indra and as a result of which he lost both his testicles. On return to his place Indra tells Devatas and Rishis that he resorted to such an action for "fulfilment of Deva Karma". This was agreed to by all in an unanimous manner as a just reason and they replaced his testicles by that of a goat. There is much to be said in the matter. But for the purpose of this article I have mentioned a case as an example.

It is our common experience that no woman visits an astrologer to confess her sins. It is as well impossible for an astrologer to put questions doubting her chastity. As such collection of relevant planetary positions that lead to prostitution and adultery are practically impossible.

According to Oxford Dictionary, Adultery means "voluntary sexual intercourse of a married person with a person to whom he or she is not married."

Prostitute means "one who offers himself/herself for sexual intercourse for payment."

Sexual intercourse with an unmarried person is not adultery. No married woman/man will come forward to admit the illegal intimacy with another person. Prostitutes are in thousands all over the world and no astrologer, I presume is interested to approach them and collect their date of birth, place and time. This serves no purpose and it is not only wasting the precious time but also lowering ones dignity/self respect. It is easy for medical people to know the sinner but they are not interested to furnish necessary data for an astrologer to study. Sexual intercourse is there for various reasons right from the upper class to the lower class. But prostitution is clear where money is the important factor. Normally there is no question of a prostitute being loyal to one. But cases are there where they are loyal, even while committing prostitution with others. Such cases can be found among Devadasis of yester years.

Even though as I said earlier that it is not possible to collect data, yet some planetary positions in a given chart indicate the weak character of a woman or man. Mahadeva vide his famous book Jataka Tatva says (Some of the yogas are mentioned here).

1. If Venus and Budha occupy any one of the houses viz. 7^{th}, 8^{th} or 10^{th} the native will be a Vyabhichari.

2. If Venus and Mars (Kuja) occupy 10^{th} and 7^{th} houses the native will be an adulterer. Here the aspect of Mars on Venus is important.

3. If the lords 10 and 4 be Venus and Mars the native is an adulterer (Here also the mutual relationship of Venus & Mars figures).

4. If Venus occupies 10^{th} house from Moon and Sani occupies 10^{th} from thence the native will be a profligate. (Here the mutual aspect

of Sani & Moon is present. Sani is not aspecting Venus. As such why Venus is introduced is not known Sani should be in 11 to Venus).

5. Venus, Budha and Sani should be in 7 or 10 to Lagna in a house owned by Venus to make on a profligate.
6. When lord of 6 occupies any one Dustana the native is a Vyabhichari.
7. Lord of 2, 7 and 10 in 10 make one a Vyabhichari.
8. When the lord of 7^{th} house is in conjunction with Nodes and aspected by a malefic make the native a profligate.
9. Venus occupying a Varga of Mars or Sani and be aspected by them respectively make one a profligate.
10. When Venus and Mars are posited in 12 to Karakamsa the native will be of loose morals.
11. Same is the case if Ketu is in 9 to Karakamsa.
12. Lord of 2 in 3 or 4 to Lagna.
13. Lord of 7 in 1 or 7, lord of 7 in 2 or 12.
14. Venus in 7 occupying the Varga of Mars or Sani or aspected by Sani or Mars.
15. Moon with Mars and Sani in 7^{th} house - the native and his wife will be adulterous.
16. When Moon or Venus posited in a Kendra related to a malefic occupy a Krura Shastyamsa and with very little exaltation strength the native will commit incest with his own mother, same is the result when Moon and Ravi related to malefics occupy a Kendra, malefics in 4 aspected by malefic and results are above.
17. Lord of 4 related to a malefic and be devoid of any benefic relationship and when the lord of lagna is weaker than lord of 7 the Native will have intercourse with a woman equal to or on par with the mother.
18. Lord of 7 in 4 related to a malefic and posited in malefic Shastyamsa the native will have intercourse with his sister. Same is the result when Sani is in 4 and related to a malefic.

19. Ravi in 7 makes one to have intercourse with a barren lady. Same is the result if Mars is in 7th house – but here the time of intercourse will be when she is in her monthly course.

20. Venus or Rahu in 7 - the Union will be with a pregnant woman.

21. Moon in conjunction with a malefic occupies 9th house, the native will meet his teachers wife. Same is the result if Moon and the lord of 9, or Venus with lord of 9 be conjoined with a malefic.

22. Moon in 9 make one to meet a woman for advance in age.

23. Lord of 9th house in debilitation – the intercourse will be with a relative of his preceptor.

24. Lord of 1 and 6 in conjunction with Malefics-an adulterer.

25. Waning Moon with a malefic in 7th house or if lord of 8 & 9 are together.

26. Lord of 7th be conjoined with a malefic. Budha in 7; Venus and Guru with malefics occupy 2, 6 or 7 Bhavas, Lord of Lagna with a malefic, Lord of Lagna in Lagna.

27. If three of the Kendras are occupied by malefics, the native will cohabit like a quadruped.

28. Note the planet occupying the Navamsa occupied by the lord of 7, if the lord of Navamsa occupied by the planet be conjoined with a malefic, has attained parvatha or higher Vargas and be strong, the native will have intercourse with a hundred females.

29. When lord of 6, 8 and 9 houses are in conjunction with malefics and also be aspected by malefics the wife of the native will be an adulterous. Same is the case result when lord of 8 occupies 8th house; Ravi, Mars, Budha, Venus and Sani occupy a Dustana the result is the same; the same is the result when Venus related to Mars., Sani and Rahu is conjoined with lord of 7 while Bhavas 2 & 12 are occupied by malefics, Budha as lord of 7 occupying Meena Rasi or Karkataka Rasi duly aspected by malefics and posited in a Dustana with papargala.

30. The woman commits adultery when Rahu with Sani occupy lagna.

31. Budha with Sukra and Sani occupy 7 or 10 Bhavas owned by Venus make his wife an adulteress or when the Navamsa of 7th Bhava occupies a malefic Rasi or when lord of 1 & 7 are in conjunction and eclipsed or malefics in 7 and 12 while waning Moon occupies 5th Bhava or 7th Bhava; or Sani, Mars, Rahu or Ketu occupying 10th Bhava devoid of benefic relationship; or lord of 3 occupying 4 or 5 Bhavas devoid of benefic aspect; or lord of 7 in 4 or 11 while lord or 8 occupies 8th; lord of 7 related to Rahu occupies the lagna; or lord of 7 in conjunction with Mars, Venus and Rahu; or Venus and Mars related to Sani occupy Sani Rasi; or when 7th Bhava is posited in Sani Rasi while Venus and Mars devoid of benefic influence occupy Mars or Venus Rasi in Navamsa; or Venus and Mars in Parivarthana and being aspected by Sani and Rahu; or Moon and Lagna when are devoid of Guru's aspect while lord of Lagna occupies an inimical Navamsa; or lord of 5 in 5 with Sani while Rahu is conjoined with Moon; or Guru in 8 and Moon in 12 are aspected by malefics; or Rahu with lord of 5 occupies 5th Bhava when Moon is aspected by Guru; or Guru occupying an inimical house while his disposition duly aspected by a malefic occupies the 5th house; or Guru conjoined with Venus or Budha occupies 5th Bhava duly aspected by Ravi and Mars., or Ravi in conjunction Moon devoid of Guru's aspect while lagna lord occupies an inimical Navamsa make ones wife beget children by committing adultery.

32. Some more yogas where a woman begets children by committing adultery are – Lord of 5 or 7 related to lord of 6 and are devoid of benefic aspect, or lord of 7 in 2 in conjunction with a malefic and aspected by Mars.

    Some more yogas where a married woman commits adultery: for Makara Lagna Moon conjoined with a malefic occupies a malefic Navamsa; weak Mars as lord of 7 posited in a Krura Shastyamsa in debilitation/inimical/ eclipsed state happen to occupy a Vihaga Drekkana, or Budha as lord of 7 in conjunction with malefics is posited in 8th Bhava in debilitation/inimical/ eclipsed state with papargala and malefic aspect; or Venus as lord of 7th in the above defined state occupies Krura shastyamsa; or Sani as lord of 7 in the above state aspected by malefics and posited in a Dustana owned by a malefic or one of the nodes in conjunction with Mars are

posited in a Krunavamsa; or a Benefic in 7 in debilitation/inimical house; or Moon with Venus and Sani posited in 7th house duly aspected by Mars.

33. His mother commits adultery in whose chart lords of 6 and 8 in conjunction with Moon and Mars occupy 4th Bhava; or lord of 3 or 4 or 7 occupy 4th house conjoined with Venus or Mars and lord of lagna; or lord of 7 occupies 2nd Bhava with malefic duly aspected by Mars; or Mars with Venus posited in Sani houses are aspected by Sani; or Sani with Rahu occupies 2nd Bhava to upapada, or malefics occupy Karkamsa.

    There are some more yogas connecting Mon, Mars, Venus and Sani with 3 or 4 or 7 or 12 Bhavas or 12th Bhava to Karakamsa.

Deciding the Nature of Profession

Astrology is an ancient science and the Sutras were composed by our sages centuries ago. In those days, people were not following as many and varied professions as we do today. Some sages advocated consider in the 10th house mainly, its lord, the planets therein and the aspects received by them. Yet others were of the view that the 10th house from Janmalagna, Chandra lagna, and the Sun should be taken into consideration, the strongest of them be noted and the lord of the Navamsa of such a strong planet would indicate the profession that the native would follow.

When we consider the horoscopes of two individuals who are born in the same latitude, longitude, on the same date and in the same lagna, but born within a few minutes of each other, we find that they are not engaged in the same profession, but are exercising different professions, notwithstanding the fact that the tenth house is the same in both the cases and that there is no perceptible change in the Moon sign or the Sun sign or the Navamsa. Under the circumstances, don't you think that there is some other vital factor which plays a decisive role in coming to a conclusion regarding the nature of profession one would follow ? Such intricacies can be well understood through the Scientific System of Stellar Astrology. This system is also the product of our sages and there is nothing new or repugnant to our Jyotis Sastra, except that it has been developed and perfected to a good extent in this 20th

century. The principles of this system are enshrined in Vasishta-Viswamitra Samvadam, which is said to be a Naadi Grantha. But all the same, it is strange and regrettable that some lay people and even astrologers have developed an uncalled for aversion to Stellar Astrology. Be that as it may.

According to the Stellar System of Astrology, the zodiac is divided into 27 zones which are the Constellations (Nakshatras) and the Constellations are further divided into nine Sub-divisions (Subs). The cusp (beginning point of the Bhava) will be in a sign, a constellation and a sub. So also, each planet will be in a sign, star and sub. Cast the horoscope astronomically accurately using modern ephemeris and the Tables of Houses. Following Equal House Division method will not give the accuracy required. Note the exact position of the Medium Coeli (Meridian) which is more familiarly known as MC. Note what each sign and planet indicates and combine both.

For example, Aries indicates military, defense, police, surgeon, butcher barber etc.

Venus indicates music, art, paint, poet, actor, scent, milk, jewels etc.

Sun indicates government, security of service, copper, gold, medicine, chemicals, red or orange articles.

Jupiter denotes administration, law, religion, finance, education, politician, physician judge etc.

Saturn denotes mines, coal, cremation, watchman, burial ground digger etc.

If the Meridian is between 20°6'40" and 21°53'20" in Aries, the sign is ruled by Mars, the star by Venus and the sub by Jupiter. Mars-Venus indicates animals and union, Jupiter denotes progeny or a physician. So the native will be in the animal husbandry or be a Veterinary Doctor. Mars is for power and authority, Venus is to weigh the merits and demerits, assessment and judgment, Jupiter indicates law, So he will be a judge.

If the MC is at 22° Aries, Mars is the lord of the sign, Venus is the lord of the constellation and Saturn is the sub-lord. Mars and Venus indicates union and animals, Saturn indicates death. So he will be in a

slaughter house. Mars indicates an industry, Venus is beauty, Saturn indicates the dead, hence the native will be a dealer in hides and skins. A barber removes hair indicated by Saturn, to bring back beauty shown by Venus, using a sharp knife denoted by Mars, so he will be a barber. If Saturn is stronger than Venus, he is simply a hair cutter. But if Venus is stronger, he is a beautician or a hair stylist. A surgeon cuts open the body to end suffering or ailment of the patient and he is not expected to kill. The sub of Sun in Aswini, Bharani or Kruthika indicates a surgeon, as Mars indicates a sharp instrument and Sun indicates medicine and Dhanvantary. Similarly, the sub of Saturn in Aswini, Bharani or Kruthika indicates a butcher.

Consider in which position the significators of profession are The second house indicates self-earning, the 6th house indicates service and regular attendance, the 10th house indicates the profession. The significators are:

a) The planets in the constellation of the occupants of houses 2, 6, 10;

b) The planets occupying the houses 2, 6, 10, provided there are no planets in their constellations;

c) The planets in the constellations of the lord of houses 2, 6, 10;

d) The lords of houses 2, 6, 10, when there are no planets in their stars and/or when the houses (not signs) owned by them are unoccupied:

e) Planets which are conjoined with or aspected by the above significators. The strongest is (a) while the weakest is (d).

If the Sun is at 21° Aries, the native serves in a place where there is security of service, he will have a steady life, the remuneration may be less but the work expected of him may be more. If the Moon is at such a position, the Moon is modified by Mars, Venus and Jupiter. Moon indicates water or ocean, Venus indicates vehicle, Mars is for power and authority, and Jupiter is to manage or administrative ability. Hence he will be the captain of a ocean-going vessel (ship). If Mercury is at the above position, the combination is Mercury, Mars, Venus, Jupiter. Mercury indicates agents and contractors, Mars is for building, Jupiter is to manage. So he will be a building contractor. Or Venus denotes sanitation, Mars &

Mercury indicates engineering, hence a sanitary engineer. Mars-Venus-Jupiter indicates animal husbandry and Mercury indicates accounts. Hence accountant in animal husbandry or court of law (Jupiter. Selection of any of these depends on the planets. The sub periods in a Dasa indicate changes and hence care must be exercised in passing a judgment.

Jupiter and Mercury indicate the ability to deal with numbers or figures. The association of Venus (vessel) and Moon (water or ocean) gives the native a job in the shipping department as accountant; if the Sun is associated with Jupiter and Mercury (Sun is for medicine) he is an accountant in the medical department. If Mars (arms and ammunition, military) is associated with Jupiter and Mercury, along with the Moon (water) he is an accountant in the naval department. If Saturn (mines) is associated with Jupiter and Mercury, he will be the accountant in the mining department. If Uranus is associated with Jupiter and Mercury (Uranus is for research) he will be the accountant in a research department. Rahu is for jails, if Rahu is associated with Jupiter and Mercury, he will maintain accounts in a jail.

Venus indicates dress, Mars and Mercury indicate machine, Sun indicates government. So, the combination Sun-Mercury-Mars-Venus indicates supplying dress to the police or military. If Mars, Venus and Saturn are the significators of 2, 6, 10 and any of them is connected to the 12^{th} house (12^{th} house indicates feet, Saturn, Mars and Venus indicate skins) he supplies shoes; if any of them is connected to the third house (3^{rd} house denotes pocket or bag) he will be a supplier of bags; if any of them is connected to the 7^{th} house (7^{th} house denotes the waist), he will be the supplier of belts; those who supply caps will have the significators including Mars owning the Ascendant since Ascendant signifies the head.

Aries is owned by Mars (sign lord). If either the constellation lord/ and or the sub lord of the cusp of the Meridian is in the constellation and sub of Sun, it shows government service, defense department, or surgical department (Mars and Sun). If either the Sun or the Moon is the constellation lord and the other is the sub lord, navy, boiler, steam engine, nurse in a surgical ward. If the Sun or Mars is the sub-lord and other then the constellation lord where the sub lord of MC was, he will serve in the war front during war (military); if Sun and Mars are connected with Jupiter (Jupiter is to protect, law) law and order in police

department; if Sun and Mars are connected with Venus (Venus indicates vehicles) traffic police.

If Sun and Mercury either of them is the constellation lord and the other is the sub lord where the sub-lord of the MC was (Mercury indicates communication, Posts and Telegraphs etc.), postal, communication, telegraphs dept.; if Jupiter is connected (Jupiter is for publicity, journalism; if Venus is also connected (Venus is for music) Radio, mechanical engineering works and Housing.

If the star lord is Sun and the other is Jupiter, education department or even military school, law department, judge, religious endowment, finance department, nationalized bank or Reserve Bank.

If Sun or Venus is the constellation or the sub lord where the sub lord of the 10^{th} cusp was at birth it indicates transport, air force, music, medicine, chemicals, veterinary department etc. If Saturn is connected with them leather industry or birth control (Saturn is for restriction), if Jupiter is connected, animal husbandry; Saturn alone means slaughter house, lethal chamber or burial ground.

If the sub lord of the 10^{th} cusp is in the constellation of Sun or Saturn and one of them is the sub lord, coal mining ores, jailors, grave diggers, watchmen.

If Aries is the 10^{th} cusp and the sub lord of the 10^{th} cusp Sun is a significator of the Ascendant he will gain by his own efforts and personal contacts; if he is an advocate, he should conduct the case himself and should not leave it to his juniors; if he is a surgeon, he should attend on the patients himself. Since Aries indicates the head, as a doctor, he will be good in treating cerebral cases.

If Sun in the above circumstances is the significator of the 3^{rd} house, he can be a good journalist, editor and publisher of books or serve in transport or postal and telegraphs department, or department of communication. He will be a good salesman or clearing agent. He can rise to a good position in a university with the goodwill or his seniors and neighbours will contribute for his success. As a lawyer, he can draft intelligently contracts, agreements, notices. If the native is a liar, he will be clever in preparing false reports on writing anonymous letters, he

can be a camp clerk or tourist guide. It will be seen that all these are significators of the Sun and the third house.

If Sun is the significator of the fourth house, he would like to have his office and residence in the same building, can own or manage boarding and lodging houses, be an expert in interior decoration, broker for buildings, or estates, cars etc., can invest on constructing living quarters instead of office buildings, can deal in real estate.

If the Sun is the significator the 5th house, he can work in stock exchange, in cinema theatres, or any place of amusement (all indicated by the fifth house). As a doctor, he can specialize in Pediatrics; as a manufacturer, he can produce things or toys for children; if he is an author, he can publish books for children, he can teach children instead of adults. If Sun is strong, he can become a cinema actor.

If Sun is the significator of the sixth house, he will do in labour or public health department. The 6th house gives the desire to serve all, especially those who are physically suffering or from mental torture. In a bank, he prefers deposits department (the 7th house indicates the public and the 6th house is the 12th, vyaya Bhava to the 7th).

If Sun is the significator of the 7th house, he can be a public relation officer, mediate between two enemies, or be an arbitrator, he can be a marriage broker; if he is an advocate, can appear in divorce cases or sex crimes; as a doctor, he can gain through the other sex.

If Sun is the sub lord of the 10th cusp and is in the constellation of a planet occupying the 8th house, gain by partnership, steady fortune after marriage, can do business by using others money, or deal with public funds (second to the 7th house) pension papers, gratuity etc. If the native is an advocate, he can deal with estates and wills indicated by the 8th house. If the native is in government service, finance and revenue departments will be beneficial. He can practice income tax law independently (Sun gives independence and does not wish to be under the command of somebody else) or be an adviser; he can deal with the money of the deceased. Speculation will end in loss because 8th house is the second to the 7th house. But if Sun is the significator of the 6th house, speculation will be successful, depending on Dasa Bhukti running.

If the Sun is the significator of the ninth house, a businessman will have connection with foreigners and will make long journeys, import-export, foreign trade and branches abroad are advantageous, university is the best place of service or religious places; he will have taste for handicrafts and science.

If the sub lord of the 10th cusp Sun is the significator of the 10th house, can manage and execute anything, can plan and put through schemes of great magnitude (signified by the Sun). In government, he can have legitimate improvement in status and his claims will never be ignored, will reach the top rank of his entitlement. If the native is a politician, he will command the respect of others. In theatrical field, there will be success with good gains.

If the sun is the significator of the 11th house, he will be a successful politician, or businessman, can serve in clubs or societies, or restaurants, can be a legislator or sportsman.

If Sun is the significator of the 12th house, he will work in unfrequented places, can do the job successfully by avoiding the company of others, service in jails, hospitals, or asylums. If he is in the army, he will remain in the background and will direct those in the war-front. If he enters speculation, it will ruin him. He can engage himself in secret activities. Thus it should be learnt how the indications of the sub-lord of the 10th cusp get changed according to the house it signifies.

When considering the nature of job, the Dasa and the Bhukti in operation at the probable time of entry into a job are also to be taken into account. If the Dasa or the Bhukti lord is not a significator for a particular profession, he will not enter that job in that particular Dasa or Bhukti. To start with, the native may take up a particular job and change according to the Bhuktis, especially if the Bhukti lord is a significator of houses 3, 9 or 12. The significator of the 3rd house indicates change in the present place of residence while the 12th denotes change in the nature of work.

The nature of profession can also be determined by taking into consideration, the strongest significators of houses 2, 6, 10, which promise entry into a profession. If there is difficulty in finding out the strong significators for determining the profession, note the Ruling Planets at the moment of judgment. The Ruling Planets are the lord of the

week-day, the lord of the Moon sign, the lord of the lagna star.

For example, a gentleman called on me on 27th August, 1983, which was a Saturday, at 9-46 a.m. He produced the Rasi Chakra only and wanted to know when he would be promoted. It will be impossible to say anything from the Rasi Chakra and told him that the horoscope has to be recast according to my requirements. He agreed but in the mean while he wanted me to tell him the nature of the job he was doing. This is also one of impossibilities with the chart on hand. At that time the day was ruled by Saturn, Moon was in Revathi (Jupiter sign Mercury star) and the lagna was in Libra Mars star. The Ruling planets were Saturn, Jupiter, Venus and Mars.

Mercury and Mars indicated mechanical engineering. As Venus was also a Ruling Planet, it shows a vehicle; Saturn indicates mining or renovation (repairs); Jupiter, indicates some big organization or shop. Hence he was informed (1) he should be in a vehicles repairs factory, or a typist or stenographer in a Sanitary engineering company. He said he was a typist (Mars-Mercury) in a tractor repairs factory (Mars-Mercury-Venus-Saturn). The important factor is that these should strike us when taking the matter on hand. Therefore, the Karakatwa of the planets are very important, as also the significators of the houses.

The Ascendant indicates success in efforts, leaving one job and entering another while the 12th house show spending money in possession and change of place. The second house indicates income, self-earning, and bank position. The third house denotes change of place. Lords of houses 3 and 12 shows changes. Planets connected with the 12th house bring about change in the routine life. If the native is idle at home, he gets into service if it is in any manner connected with houses 2, 6, 10. Mercury, lord of 3 and 12 to the Cancerian in the constellation of Saturn, who is in the constellation of Jupiter, lord of 6, will indicate starting a new cycle of life and getting employed. Houses 6 and 10 indicate service; houses 2 and 6 indicate receipt of money; houses 2, 6, 11 indicate increase in income. The 5th being the 12th house to the 6th and the 9th house which is the 12th to the 10th indicate leave, no service of leaving the present job.

People enter into service in a department and serve there till retirement, if the Dasa that runs and follows are connected in any

manner, especially if the lords of the constellation are conjoined to mutually aspecting. Those who live on inherited property will also have the various Dasa lords who operate in his life time in any manner connected with the previous Dasanatha. Those who have income from investment as also salary in service will have the lord of the Dasa or the Bhukti, if the income is for a few years only, in a common sign or it may be Mercury (Mercury and common signs indicate plurality).

In two planets A and B give a particular result in their periods, the planets in 6, 8 or 12 to A and B will give diametrically opposite results if C is also in evil aspect to A and B, if he enters a job in the conjoint period of a and B, if C is in 6, 8 or 12 to A and B and is in evil a aspect, he will leave the job.

You can look for improvement and satisfactory progress in the period of the planet which is the chief governor (Karak) indicating profession. A person serving in a bank can expect good relationship with officials, popularity and promotion in the period and sub period of Jupiter. Just because a person is employed in a bank and he is running Jupiter Dasa or Bhukti, it does not mean he will have progress and promotion. Jupiter should be a significator of houses 2, 6, 10 or 11 be in good sub. The same is the case with regard to other planets also. Those in Police or Military can look for advancement in the periods of Mars. Engineers and those in the Communication Department can have greater prosperity in the periods of Mercury, Saturn gives a position of trust. Even though he is a significator of 2, 6 or 10 or 11, the progress during his Dasa or Bhukti will be slow and steady. Though the native had made much progress, he will feel dissatisfied, as it is the nature of Saturn, whereas Mars will make quick advancement.

If Mercury gives promotion, mostly the higher official will be transferred and the vacancy will be filled by the native; If Saturn has to promote the native, his senior will mostly pass away and the native will be promoted to that position. If Jupiter offers promotion in his period, as Jupiter is the Karak for expansion, he may be lifted by creating a post and in the chain of promotions, he will also have his promotion. In this way, one has to judge.

Chapter 16

Scholarship for Study

Please explain astrologically how to find out, whether I will get scholarship at school for any studies or not. The fourth house indicates whether one will study at all. The ascendant or the Lagna denotes the person. The seventh house represents the school where he may study. The ninth house shows the teacher. The houses 8 and 12 connected with the 4^{th} house and vice versa indicate that one will pay the fees, etc., and study. But the 4^{th} house having connection with the 6^{th} and the 11^{th} houses indicate scholarship.

The 7^{th} house will indicate the person to whom or the Institution to which you have to pay or the person from whom or the Institution from which you have to receive.

Scholarship is a non-repayable loan. Generally the 6^{th} house is judged for a loan. Why " As the seventh house represents one who lends money to you, the vyaya house, the 12^{th} to the 7^{th} shows that he has to lose or he has to withdraw that amount which he gives as loan and there will be a deterioration in his bank position to that extent to which he issues the cheque. But it is an income to the native. His bank position or the money on hand increases by that amount which he takes as a loan.

Similarly, the Institution is entitled to take money from the students. But if one is given a scholarship, it means the Institution loses through that student and pays the fees for him. Rather, the Institution gives that amount to the student as a loan which need not be returned at all.

Hence the 4^{th} house should be connected with the 6^{th} house, i.e. the planet in 4 may be in the constellation of the occupant in the 6^{th}

house or the lord of the sixth house.

11th house indicates benefit, profit, gains, etc. Since scholarship is a non-refundable one, it is a profit and the house of education will have connection with the 11th house.

8th house occupied by benefics indicates that the native will pay and study as the benefic is in the second house to the seventh.

12th house shows expenses. So the native is to spend and study. If the 4th house, Jupiter and Mercury are connected with Jupiter (by constellation) he pays the fees and studies. But if the 12th house is connected with Venus or the lord of 3, he pays, for his conveyance, though he may enjoy scholarship. If the 12th house is connected with Mars and 3rd house, he may shift to a hostel, pay for boarding and lodging but will receive scholarship.

Let us take the horoscope of a native who is given scholarship and who is now studying in America.

The person was born on a Tuesday ruled by Mars in Scorpio ascendant, ruled by Mars, in Aries Rasi – where Moon was at the time of birth – owned by Mars on 28th March 1933 at 10-20 P.M. the following is the chart:

9
Sat 10
7
6
8
Rah 11
5
2
Sun Ven Mer 12
1
Mon
4 Mar Jup Ket
3

Sun Ven Mer	Mon		
Rah	**Rasi Chart**		Mar Jup Ket
Sat			
	Lag		

Jup
9 10 Sun 7 6 Ven
Rah 8 11 5 2 Mer Ket Mon
12 1 4 3 Sat
Mar

			Mar
Rah	**Navamsa**		Sat
			Mer Ket Mon
	Sun Lag	Jup	Ven

At the time of birth, Balance of Venus Dasa was 19 years and 3 days.

Till he completed M.B.B.S. and then M.D. he had been paying and studying at school and college. But during Moon Dasa Saturn Bhukti he got the scholarship and went overseas for study.

Why should he get such a benefit then and go overseas ?

Moon, the lord of 9, indicating long journey and higher studies was in the constellation of Venus owning the 12th house. So a long journey and life in a foreign place for further study are indicated by Moon.

Saturn owns the 4th house. It has to give a regular course of study. It is in the 3rd house: so a thorough change in surroundings and environment is indicated. It aspects the 9th house and the 12th house. Hence it influences these houses and matters signified by these houses are enjoyed, i.e. a long journey and life in a foreign place.

The above reasons explain his further study in a foreign place. Why should he get a scholarship ?

Saturn which is the ruler of the 4th house indicates his study. It is in the constellation of Moon which was in the sixth cusp in his horoscope. When the 7th house indicates school and the 6th shows expenses to them or scholarship to the student, Moon gives scholarship to him, at a time when the planet in the constellation of Moon operates. Actually he received the order during Moon Dasa, Saturn Bhukti on a Pushyam star day ruled by Saturn in the Cancer (the Moon's) sign and left India

on a Sravanam star day (governed by Moon in Saturn's sign Capricorn) at the time Moon just passed the position of Saturn.

Similarly, the research students of astrology may collect the horoscopes of the students who are given scholarship and find out in which Dasa and Bhukti he was first offered the scholarship and judge how the Dasanatha and Bhukti Natha are connected with the houses 4 and 6 or 4, 6 and 11.

The following is the horoscope of the Editor who received scholarship while he was studying in the St. Joseph's College, Trichy:

Ket
11
9
Sat 12
Mon
8
10
1
7
Mer Sun
4
2
6
Mar Ven
3
5
Rah
Jup

Sat			Rah
	01-11-1908		
Lag Mon			Jup
Ket		Mer Sun	Mar Ven

The balance of Moon Dasa is 8 years and 2 months. The scholarship was awarded during Rahu Dasa, Rahu Bhukti, Mars Anthra in August 1926, as Rahu was in the constellation of Mars the lord of 4 and 11 and it represents Mercury, the lord of 6 and 9 by occupying Gemini.

Chapter 17

On Doctors

According to Varaha Mihira, Ravi has an acknowledged rulership over medical profession. In Vrischika/ Dhanus, he makes one a doctor. Mars (Mars) in the 3rd house, or Budha's houses is a relevant factor for surgeons. Ravi in conjunction with or in trine to Mars either in powerful aspect with Guru, signifies medicine. Ravi in trine to nodes or in conjunction with them, Mars in conjunction with Rahu, Sani as lord of the 10th in trine to nodes can make one a doctor. According to Uttarakalamrita, Ketu signifies medical profession.

Now a days we find doctors indicated in the professions starting from 'A' to 'Z'. The yardstick used to decide conferment of such a respectable title is not known to us. I wonder if the institutions conferring such title even know the reasons. Leaving aside the issue I wish to explain in this article the planetary combinations/permutations that make one a doctor in medicine fit to attend on a patient after undergoing a regular course of study in a medical college and the house-surgeonship for a prescribed period. The ancient literature of astrology tells us only about a doctor and not specialization on diseases regarding various parts of the human body. It is only by research/experience we are supposed to have an idea. The doctor is supposed to ascertain the cause and seat of the disease and the medicine most likely to prove beneficial when administered. Constitution of human body varies very much and what may benefit one may injured another. A study of medical astrology will enable one to know which planet is likely to benefit most and by using suitable cure may easily be effected. To start with the two terms 'health' and 'disease' are to be understood on proper lines.

a) Health is that state of the body where all the parts are sound, performing their functions properly. Disease is a condition where vitality is reduced and the normal functions are not satisfactorily performed. So there are two types of doctors – one dealing with preventive medicine and the other with the curative medicine.

Ravi, Moon and Lagna are the chief points in the charts of males while Moon is important in a woman's chart. The Lagna determines the physical strength or otherwise. The planets according to their affliction of the luminaries cause disease depending on the Rasis occupied by them, and their nature. 6th house is the house of diseases, indicating ailments according to the sign on the cusp thereof or the planets occupying the house. 8th house, the sign of the cusp and planets related, indicate fatal illness. 4th house also deserves consideration as planets therein afflicting the luminaries are powerful in determining the health and sickness.

The constellation Aswani is ruled by twins, the doctors for Devas. It is governed by the planet Ketu and is posited in Mesha Rasi owned by Mars (Mars). Ketu is exalted in Vrischik another house ruled by Mars. Rahu being a part of Ketu deserves to be included. Moon governs life and rules over Karkataka Rasi. Sun is the life himself as he governs vitality and heart. Moon governs all herbs used in medicine. The significator for longevity is Sani ruling over Makara and Kumbha Rasis. We thus see that Mesha and Vrischika ruled by Mars, Karkataka and Simha ruled by Moon and Ravi respectively, and Makara and Kumbha ruled by Sani figure prominently. The planets concerned are Mars, Moon, Ravi, Ketu and Rahu. Every planet governs certain diseases and medicinal herbs. Meena Rasi governing hospitals and nursing homes is a Rasi in trine to Karkataka and Vrischika – watery group. And hence is to be included in the above list.

Please refer to Jataka Tatwa of Mahadeva-Shasta Viveka is full of information on various diseases. More than a hundred combinations are given causing various diseases. No. 88 of 5th Viveka tells us that Rahu and Ravi in conjunction with a benefic occupying a Navamsa of the Atmakarka planet make one of Vishva Vaidya. No. 33 of the same Viveka throws light on one becoming a physician – "If the Karakamsa is aspected by Budha, Moon and Venus or if the 2nd lord occupies 7th – the native is a physician. When the 10th lord from lagna or Moon or Sun occupies

Mesha or Vrischika in Navamsa chart the native is a surgeon. Budha in Dhanus as 10th house makes one a doctor. *Mantreswara* and *Ramadayalu* say that the tenth lord occupying Simha Navamsa makes one a doctor. Same is the result when 10th lord occupies a Mars Navamsa according to *Vaidyanatha*. Guru in 10 in Mesha (Lagna is Karkataka) makes one a doctor in medicine or health. When this Guru is aspected by Mars he becomes a surgeon. For Vrischika lagna Guru in 10 (Simha Rasi) makes one a physician. Guru in Kanya as 10th house makes one take to preventive medicine. Guru in Vrischika as 10th house makes one a Homeopath. For Meena lagna Guru posited in his Moola Trikona Rasi makes one an Ayurvedic Doctor. For Mithuna lagna Guru in 10 makes one a physician. Sani for Kumbha lagna in 10 makes one a dentist. Ketu in 10 for Tula lagna makes a specialist in tuberculosis or cancer. For Kumbha lagna Guru in 10 makes one an orthopedic surgeon.

According to Varaha Mihira Ravi has an acknowledged rulership over medical profession. In Vrischika or Dhanus he makes one a doctor. Mars occupying 3rd house or Budha's houses is a relevant factor for surgeons. Ravi in conjunction or in trine to Mars, either in powerful aspect with Guru, signifies medicine. Ravi in trine to nodes or in conjunction with them; Mars in conjunction with Rahu; Sani as lord of 10 in trine to Rahu and Mars trine Nodes make one a doctor. According to Kalidasa vide Sloka 53 of Khanda 5 Ketu is the significator for medical profession:

In addition to above following are some of the constant factors:

1. Ravi with Sani in any house.
2. Sani aspects Ravi in any house.
3. Ravi in Sani's house.
4. Sani and Ravi in mutual Kendras.
5. Sani and Ravi exalted.
6. Sani as lord of 10 posited in 6th (Mesha/Vrishabha Lagnas)
7. Ravi in trine to Mars powerfully aspected by Guru.
8. Ravi Mars, Budha and Guru inter-related.
9. Ravi in trine to nodes

10. Ravi with Ketu, or Mars with Rahu.
11. Sani as lord of 10 in trine to Ravi, or Mars trine Nodes.
12. Lords of 1 and 10 related to each other.
13. Mars in Upachayas.
14. Sani conjunct Guru in 7 to powerful Ravi.
15. 10^{th} lord related to 6^{th} lord or 6^{th} Bhava.
16. Venus in Makara or Kumbha aspected by Sani.
17. 4^{th} degree of Karkataka or Mesha or Makara or Tula as 10^{th} Bhava, 10 to 22 degrees of Simha and Kumbha.
18. Moon and Mars when stronger than other planets.
19. Malefics in 10 aspected by benefics.
20. Ravi + Moon + Budha; Ravi + Moon + Venus; Ravi + Budha + Guru; Moon + Guru + Venus; Moon + Mars + Budha + Guru.
21. Parivarthana of 9 and 12 lords.
22. Mesha, Simha, Vrischika or Dhanus as 10^{th} from lagna or Moon.
23. Relationship of Ravi with Mars, Mars occupying constellations of Ravi or vice versa.
24. Aswani, Aslesha Moola at birth.
25. Ravi in Dhanus, Sani with Venus in 10^{th}, Moon and lord of 4 in 10.
26. Bhavas 8 and 12 inter-related and aspected by Guru.
27. Ravi with Budha in 5^{th} house.
28. When lords of 8 and 12 related, one will be a neuro surgeon.
29. Ravi + Venus in 12 or Ravi in Kendra to Moon – The horoscope is very productive.
30. Ravi, Budha and Guru when related make one a doctor.
31. Taragrahas as Atmakaraka posited in common Rasis make one a doctor.

32. Mars in Karkataka in mutual aspect with exalted Sani in Tula makes one a famous surgeon. Both the planets should occupy Kendras only.

33. Budha and Guru aspect Karakamsa (Jaimini aspect) – the native becomes a doctor.

34. Budha and Rahu are also associated with medical profession.

35. Atmakaraka happening to be Ravi or Guru of Budha or Sani or Mars occupying Karakamsas as common signs or the 3 fixed Rasis Simha, Vrischika and Kumbha make one a doctor.

I now give some of the combinations of planets that go to make a doctor under the twelve lagans for guidance of the readers.

Doctors in Various Lagnas

Mesha Lagna

1. Moon in Lagna, Mars in 3, Ravi in, Sani in 6 aspected by Guru from Meena.
2. Moon + Mars in 7, Guru (retro) in lagna – leading surgeon.
3. Moon in depression, Ravi with Mars and Rahu in his Moolatrikona Rasi, while exalted Budha is with depressed Venus and Sani.
4. Mars in 3, Ravi in 4, Sani, in 6 Rahu in 1.
5. Mars in Simha with Ravi and Rahu while Guru occupies Tula.
6. Ravi with Budha in 4, Moon in Tula and Guru (retro) in 9.
7. Mars with Moon in Kumbha, Ravi with Budha, Sani and Rahu in Lagna, Venus in Vrishabha and retrograde Guru in Tula.
8. Ravi, Mars and Rahu in 5, Budha, Venus, Sani in 6.
9. Ravi, Budha and Sani in 7, Mars exalted in 10, Guru in 4.
10. Ravi, Sani and Guru in Lagna, Mars in 2 – M.D. D.G.O.

Vrishabha Lagna:

1. Ravi, Venus, Budha and Sani in 10, Mars in 11; Guru and Rahu in 8 – M.D. D.G.O.
2. Ravi and Budha in 1, Mars in 4, Guru and Ketu in 6.
3. Ravi in 3, Budha in 4, Venus with Rahu in 5, Mars in 6, Sani in 9 Guru in 10, Moon with Ketu in 11.

Mithuna Lagna:

1. Budha, Mars and Venus in 6, Ravi with Ketu in 5.
2. Guru in 6, Mars and Budha in 8, Ravi and Venus in 7, Rahu in 10.
3. Sani (R) and Rahu in 1, Mars in 6, Ravi and Budha in 7.
4. Budha in 1, Ravi, Venus, Sani in 2, Moon in 8, Mars and Rahu in 12.
5. Ravi, Venus in 1, Mars, Budha in 2, Rahu in 4, Moon in 10, Guru and Sani in 11.
6. Moon in 1, Rahu in 4, Mars in 7, Ravi, Budha, Sukra in 9, Sani, Guru in 10.
7. Guru in 6, Sani in 7, Ravi Budha in 8, Venus in 9, Moon, Ketu in 10, Mars in 12.

Karkataka Lagna:

1. Ravi and Venus in 2, Mars and Budha in 3, Sani in 5, Moon in 10 and Rahu in 12.
2. Mars and Sani in 1, Guru and Moon in 6, Ravi, Budha and Rahu in 10.
3. Mars related to 10^{th} house occupying Ravi's constellation, Ravi in 7 in Mars constellation, Venus in 9 and Guru in 3.
4. Budha, Mars, Ravi in 6, Guru in 9.
5. Ravi in 3, Budha, Venus, Rahu in 4, Mars in 5.

6. Mars in 1, Moon and Ketu in 8, Ravi Budha Guru in 12.
7. Guru and Sani in 2, Ravi in 3, Budha, Venus, Rahu in 4, Mars in 5.
8. Mars in 1, Budha, Venus, Sani in 11, Ravi with Guru in 12 - M.S.
9. Guru with Rahu in 4, Sani in 5, Mars, Budha in 8, Ravi, Venus in 7, Moon in 9.
10. Rahu in 2, Venus in 7, Ketu and Budha in 8, Ravi in 9, Moon in 10, Mars Sani Guru in 11.
11. Guru (R) in 2, Sani with Rahu in 5, Mars in 6, Moon in 7, Ravi with Budha in 8, Venus in 10.

Simha Lagna:

1. Sani, Guru, Mars and Rahu in 2, Ravi in 4 and Moon in 11.
2. Ravi, Rahu, Venus in 1, Mars, Budha in 2, Sani in 10, Guru in 11.
3. Ravi, Budha in 4, Venus in 5, Guru in 10, Sani and Mars in 3.

Kanya Lagna:

1. Budha in 4 in Moola star, Mars in 3, Moon in 12.
2. Ravi in 10 in Mars' star, Moon in 8 in Aswani, Mars and Guru in 11 in Aslesha, Budha and Ravi in 2 in Chitra;
3. Ravi and Budha in 2, Moon in 8, with Sani, Guru in 2, Rahu in 6.
4. Ravi with Mars in 8.
5. Ravi, Budha in 4, Mars and Venus in 5, Guru in 10, Sani in 12.
6. Budha in 10, Ravi in 11, Mars in 12, Sani with Moon in 4.
7. Sani in 1, Ravi in 2, Budha and Venus in 3, Mars in 4, Rahu in 5, Moon in 6 and Guru (R) in 8.
8. Ketu in 5, Mars in 7, Ravi, Budha, Sani in 9, Guru, Venus, Rahu in 11 and Moon in 12.

Tula Lagna:

1. Budha in 2, Moon in 5, Mars in 4 in Ravi constellation, Ravi with Venus in lagna.
2. Ravi, Budha, Venus, Mars and Sani in 10, Guru in 4 – Physician MD.
3. Mars in 10, Ravi in 11, Venus with Budha in 12, Moon with Ketu in 9.
4. Ravi, Budha in 1, Guru, Mars in 3, Sani (R) in 6, Moon in 10.
5. Sani in 4, Moon, Rahu in 5, Mars in 8, Ravi in 10, Guru Budha, Ketu in 11 – skin specialist.
6. Ravi, Budha in 1, Mars, Guru in 3, Sani in 6, Moon in 10, Venus in 12 – E.N.T. specialist.
7. Sani in lagna, Ravi, Budha Rahu in 5, Venus, Mars in 6, Guru in 7, Moon and Ketu in 1.
8. Moon with Sani in 5, Guru in 9, Rahu, Mars, Ravi in 10, Budha in 11, Venus in 12.
9. Sani in 1, Rahu in 3, Budha with Venus in 4, Ravi in 5, Mars in 7, Guru with Ketu in 9, Moon in 10.

Vrischika Lagna:

1. Mars in 4, Ravi in 5, Budha in 6, Sani, Venus in 7, Guru in 8. Moon with Rahu in 10 – running a nursing home – M. S.
2. Guru with Ketu in Lagna, Sani with Mars in 9, Ravi with Moon in 11, Venus with Budha in 12.
3. Mars in Lagna, Moon in 7 – exalted – Chandra Mangala Yoga.
4. Ravi, Mars, Budha and Rahu in 2, Guru in 6, Sani in 9, Moon in 10 and Venus in 11.
5. Ravi, Mars, Budha and Rahu in 2, Guru in 6, Sani in 9, Moon in 10 and Venus in 11.
6. Venus in 1, guru in 3, Sani in 5, Ketu in 6, Moon in 10, Mars in 11, Ravi, Budha and Rahu in 12.

Dhanur Lagna:

1. Guru in 10, Ravi in 1 in the constellation Moola, Venus, Mars in 12.
2. Moon in 4, Mars in 5 in Aswani, Ravi in 6 and Venus in 4.
3. Ravi in Lagna in Moola, Guru in 10, Venus and Mars in 12.
4. Mars in Uttarashadha in 2, Moon exalted in 6, Ravi, Venus, Budha in 10, Sani in 4.
5. Ravi, Budha in 4, Sani, Guru, Rahu in 10, Mars in 12.
6. Budha in 3, Mars in 9.
7. Mars with Venus in 4, Ravi, Budha, Ketu in 2; Rahu, Sani, Moon in 8.
8. Guru in Lagna, Ravi, Budha, Ketu in 2, Mars and Venus in 4, Sani, Moon and Rahu in 8 – Physician, principal of a medical college.
9. Ravi and Budha in Lagna, Rahu in 2, Moon and Ketu in 8, Guru in 10, Mars, Venus and Sani in 12.
10. Moon, Guru, Sani in 5, Ravi and Venus in 7, Budha and Mars in 8, Rahu in 10.

Makara Lagna:

1. Ravi in 9, Moon with Mars in 11, Sani (R) in 2, Guru with Budha in 10 – Orthopedic Surgeon.
2. Mars in 2, Ravi, Budha (R), and Rahu in 4, Venus (R) in 5, Moon in 7, Guru in 8, Sani (R), Ketu in 10.
3. Sani (R) in 2, Rahu in 3, Moon in 4, Budha with Venus in 6, Ravi in 7, Guru in 10, Mars in 11.
4. Rahu in 2, Ravi in 4, Budha in 5, Guru, Mars, Venus in 6, Sani (R) in 10, Moon in 12.
5. Moon in 1, Sani in 3, Guru, Sani, Venus in 4, Moon, Ketu in 8, Sani in 9 and Mars in 10.

Kumbha Lagna:

1. Guru in Lagna, Mars and Venus in 10 – Surgeon.
2. Rahu in 3, Sani (R) in 6, Guru, Ravi, Budha in 10, Moon and Mars in 7.
3. Guru with Venus in 1, Mars in 10 Vargottama.
4. Mars in 4, Budha in 6, Ravi, Moon, Venus and Rahu in 7, Guru with Sani (R) in 11. MBBS, D.G.O.
5. Mars in 2, Ravi, Moon, Budha and Sani in 4, Guru, Venus and Sani in 4, Guru, Venus and Rahu in 6, Ketu in 12. M.D. Heart Specialist.
6. Rahu in 4, Mars in 5, Budha, Sukra and Sani in 6, Ravi in 7, Moon in 8, Guru in 9 and Ketu in 10 – M.D. Physician.
7. Sani with Guru and Ketu in 4, Ravi, Budha in 5, Venus in 6, Mars and Moon in 11.
8. Mars in 1, Moon in 5, Ravi in 6, Venus in 7, Budha in 8, Ravi with Sani in 9 Guru in 10.
9. Ravi, Venus in 2, Budha, Ketu in 3, Mars in 4, Moon in 7, Guru (R) in 8.

Meena Lagna:

1. Rahu in 3, Budha with Sani in 5, Ravi in 6, Mars with Venus in 7, Guru in 8.
2. Guru with Sani in 6, Ravi with Budha and Rahu in 8, Mars in 10 – M.D. in Guru Dasa.
3. Ravi with Budha and Guru in 1, Sani with Ketu in 9, Mars in 12.
4. Mars with Sani in 5, Ravi in 1, Rahu in 8, Mars in 10, Moon in 11.
5. Ravi with Budha, Guru and Sani in 1, Rahu in 8, Mars in 10, Moon in 11.

6. Sani (R) with Moon in 5, Mars (R) in 6, Guru in 10, Ravi with Budha in 12, Ketu in 8.
7. Sani in 9, Mars in 12 (Parivarthana of lords of 9 and 12).
8. Guru with Ketu in 6, Ravi in 4, Moon in 9, Venus in 5.
9. Sani with Moon and Rahu in 9.
10. Ravi with Budha and Sani in 1, Venus in 2, Ketu in 3, Moon in 7, Rahu with Mars in 9, Vargottama Guru in 11.
11. Rahu in 3, Sani with Mars in 5, Ravi in 7, Moon, Budha and Venus in 8, Guru with Ketu in 9.

Concluding I should say that I have not gone into aspect of explaining the charts since they are all self explanatory.

Chapter 18

Some Astrological Aspects of Crime

The heavenly bodies do rule the fates of men and nations to a certain extent. The controlling and the most beneficent influence is that of the Sun. Next comes the influence of the Moon. The slower moving planets are at times more powerful than these two. But to give infallible predictions, the astrologer must be infallible. As Madame Blavatsky remarked: "In astrology and psychology one has to step beyond the physical world of matter, and enter into the domain of transcendent spirit." Varaha Mihira and others, therefore, emphasized that the astrologer must have a sound moral character, a fine spiritual development, and Vaksuddhi (intuition). The need for these qualities becomes clear when we study the charts of criminals.

Let us consider the sensitive areas and planets before we illustrate crime. To detect a homicidal tendency, we have to look at the Sun. There are violent afflictions to the Sun, Cancer and Pisces. The 8th degree of Cancer and Capricorn, and the 13th degrees of Virgo and Pisces are involved. The first 3 or 4 degrees, 18th and 19th degrees of the fixed signs, 26th degrees of Taurus and Scorpio, 25th degree of Aries also appear to be important. Usually Lagna is afflicted by the Sun, the Moon, or malefics.

Criminality needs cruelty and this point to afflicted Mars and Scorpio. Saturn and Mars are in adverse aspects, mutually; and the Moon, Venus and Jupiter are badly placed. One may kill another and then kill himself. In such cases we notice violent malefic afflictions to one or both luminaries, to the lord of the 3rd, and to Mercury. Saturn afflicts these and Jupiter

is badly placed having conjunction with or aspect from Saturn. The degrees involved are 24° of common signs, 4° of fixed signs, and 5° of movable signs. Always we have to look at Saturn and Mars and Scorpio.

Most cases of criminality and all cases of illness involve the glands. A brief idea of these from an astrological point of view is necessary. Aries rules the pineal and the pituitary glands. The pineal gland is behind the third ventricle of the brain. The pituitary secretes phlegm and mucus. It is ductless and is at the base of the brain. Taurus controls the thyroid which is a ductless gland situated on larynx or trachea, the seat of goiter. Gemini has pancreas which is near the stomach discharging a digestive secretion into the duodenum.

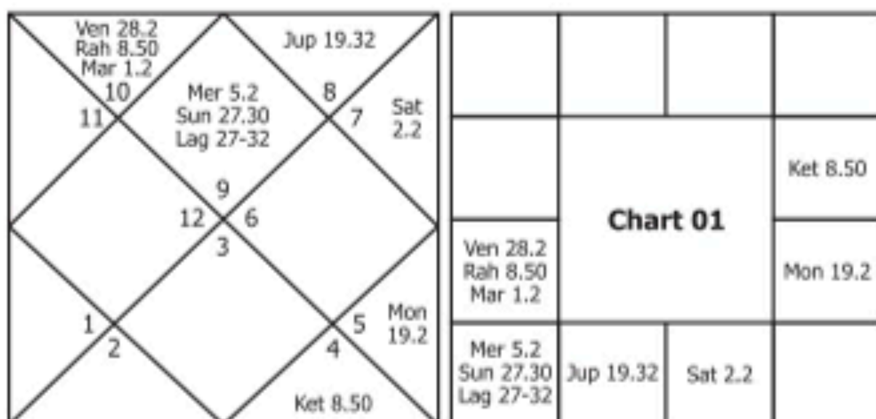
Leo rules the thymus, a ductless gland near the base of the neck. Virgo refers to the liver. Libra controls adrenaline, a hormone secreted by the adrenal ductless glands and affecting circulation and muscular action. Scorpio refers to the Prostrate and Gonad. Gonad is an undifferentiated germ gland serving both as ovary and spermary. Sagittarius is catabolic, while Pisces is anabolic. Capricorn and Aquarius rule the nervous system, the former is function while the latter is structural. Saturn controls the valves and the brain. On the metabolic side Sagittarius refers to asthi (bone), mamsa (muscle), nyasti, and medha (ft); while Pisces refers to the watery dhatus and vasa. Lymphatic interior comes under Rahu, while Ketu governs lymphatic exterior.

Similarly let us note the basic elements. Mars refers to phosphorus and sulphur. Mercury is related to magnesium, Venus to calcium, Jupiter to sodium, and Saturn to potassium.

As Dr. B. V. Raman observed, "the Dhatus are the supporting roots - rather the constituent ingredients of the body but for whose intrusion sudden cessation of all anabolic activities are perceived". When these Dhatus and the Tridoshas are not in a state of harmony, physical and mental troubles emerge. We have given these details only to emphasize the value of the physiological factors in accounting for the behaviour of the criminals.

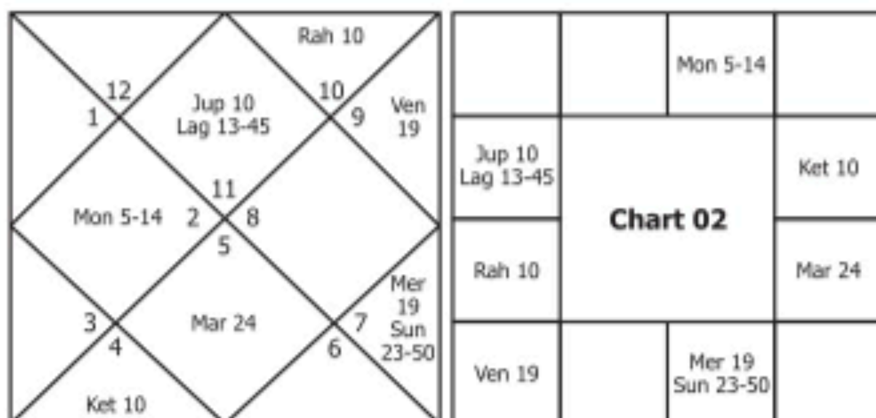
While studying the factors that make a person a criminal, it is better to proceed from the known to the unknown. We take up some charts. Chart 1 is that of Nero as given by Dr. Raman in his *Notable Horoscopes*. The Sun and Mercury are malefics and the Sun rises on the same degree

as that of Lagna.

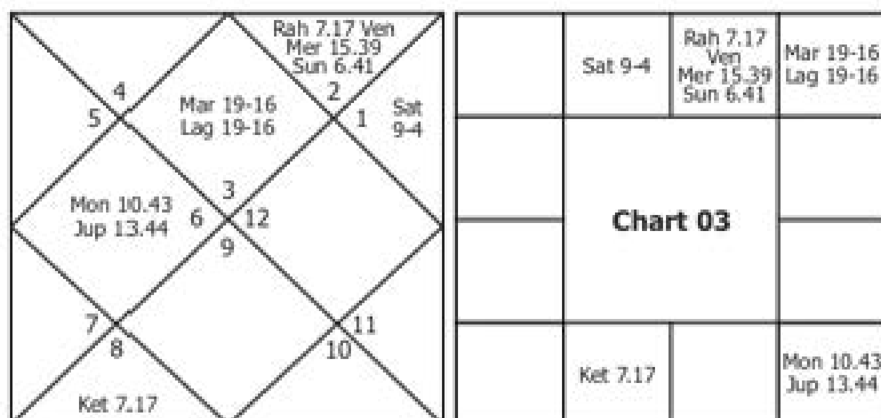


Saturn aspects Mercury and also the 8th house. The native was cruel also because the 5th house is aspected by Saturn and Mars, and the Moon by Mars. The lord of the 8th aspects the 3rd. The 2nd house shows the conjunction of Mars and Rahu. During the sub period of Venus in the Moon he had Rome burnt. Jupiter, Rahu and Ketu are in sensitive degrees. The chart shows his innate cruelty and his passion for blood. Saturn's position and his placement in the 3rd from the Moon and in the 10th from Mars is significant.

Chart 2 is that of Aurangazeb as given by Dr. Raman. Lagna is afflicted by Mars and Saturn. The 3rd house is afflicted by the Sun and Mercury. The lord of the 5th is combust with the debilitated Sun.

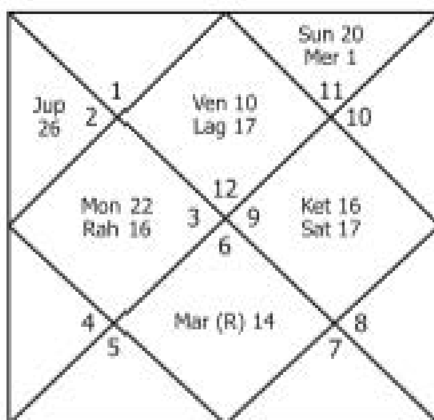


During Mercury's sub-period in Jupiter he liquidated his brothers. Both Jupiter and Mercury are in the constellations of Rahu. During the sub period of the Sun his father died. Malefics are powerful in Kendras (angles) and even benefics are in malefic constellation. This is a case of Rakshasa Yoga. He killed his brothers and their sons, the Sikh Guru Teg Bahadur, and Sambhaji.



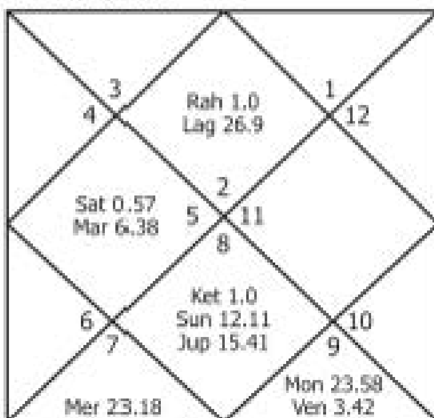
The 3rd chart is that of N.V. Godse who committed only one murder in his life, and that was the greatest crime. The 5th house is aspected by debilitated Saturn, and so are Lagna and Mars. The lord of the 3rd is with Rahu in the 12th, hemmed between malefics. The 5th lord is aspected by malefic Jupiter who in turn is aspected by Mars. Lagna and Mars are on the same degree and in the constellation of Rahu. Lagna lord is with Rahu. Jupiter's aspect on Rahu made him a fanatic all the more. Lagna and the lord of Lagna are badly afflicted by three great malefics. The Sun being in the 9th from the Moon indicates mental perversion. Even Jupiter and the Moon in the 4th could not be of any help because of the aspect of Mars. It was in Saturn's sub-period of Jupiter he committed the crime. Saturn being in Ayudha Drekkana, he was hanged to death. Mars is the lord of the 6th and Saturn of the 8th, and both afflict Lagna. Jupiter is on the sensitive degree.

Let us now take up some instance of notorious criminals. The fourth chart is that of Walter Horsford who was born on 2.3.1871.



Ven 10 Lag 17		Jup 26	Mon 22 Rah 16
Sun 20 Mer 1	**Chart 04**		
Ket 16 Sat 17			Mar (R) 14

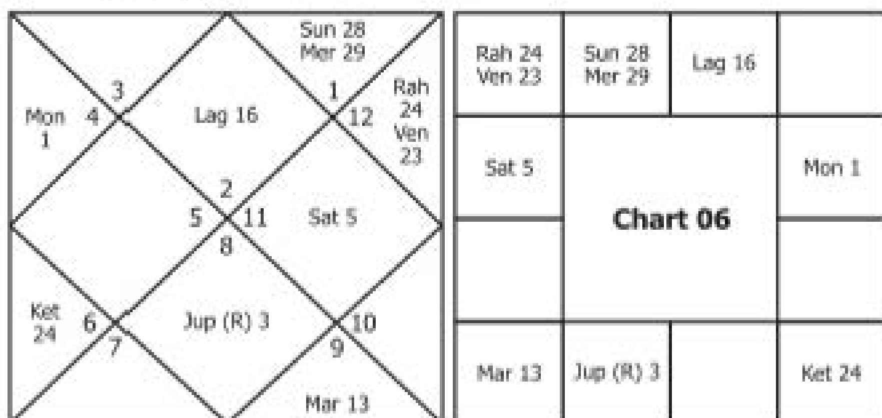
He poisoned many and was executed on 28.6.1898. Here Lagna is afflicted by retrograde Mars (lord of the 2nd and the 9th) and malefic Venus, the lord of the 3rd. The 5th lord is with Rahu and is aspected by Saturn who also aspects Mars. The mutual aspects of Mars and Saturn are significant. His execution is explained by the mutual aspects of Mars and Venus. Lagna has no benefic aspect. One of the luminaries is also badly afflicted. Jupiter occupies a sensitive degree. Sun is in Rahu's constellation.



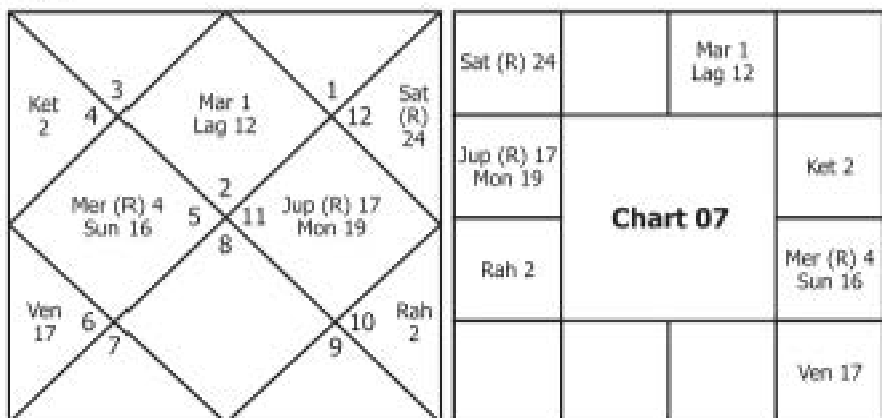
		Rah 1.0 Lag 26.9	
	Chart 05		
			Sat 0.57 Mar 6.38
Mon 23.58 Ven 3.42	Ket 1.0 Sun 12.11 Jup 15.41	Mer 23.18	

A curious example is given by the fifth chart of a male born on 26.11.1947 with a balance of Venus for four years. The 4th house shows a conjunction of Mars and Saturn, lords of the 7th, the 9th, the 10th and the 12th. Mars aspects the malefics in the 7th, and Saturn afflicts the lord of the 5th house. The lord of Lagna is in the 8th with the lord of the 3rd. Mars is the lord of the 7th and has exchanged the house with the lord of the 4th. It is not at all surprising that he stabbed a girl because of which

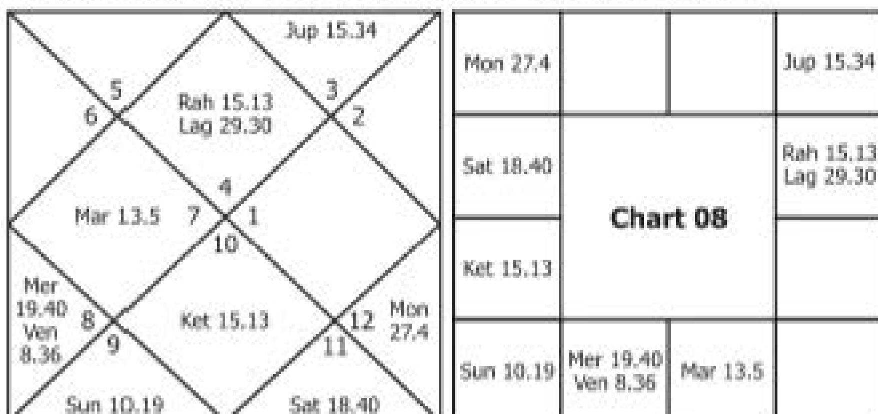
he was imprisoned on 15.2.1972. It all happened in the sub-period of Mercury in Mars' major period. Lagna, Rahu, Ketu and the Moon have sensitive degrees.



Consider Chart 6 which is that of Schauman born on 10.5.1875. He killed the Finnish Governor and also himself on 6.6.1904. In all criminal cases, the 3rd, the 5th and the 9th houses are to be considered along with Mars and Saturn. Here the 3rd house is afflicted by the aspect of Mars who is in the 8th. The lord of the 5th is in the 12th combust aspected by Saturn indirectly. The 9th lord receives an affliction from Jupiter. It is not surprising that the crime took place in the Moon's sub period of Mercury. The lord of Lagna is with Rahu in close conjunction on a sensitive degree, receiving an afflicting aspect from Mars, while Mercury is in the constellation of the Sun aspected by Saturn from the constellation of Mars.



The seventh chart again takes us to Taurus Lagna. The lady was born on 30.8.1879. Lagna is afflicted by Mars, lord of the 7th and the 12th, and by Saturn who is retrograde. The lord of the 3rd is with malefic Jupiter. The 5th lord is retrograde and is aspected by malefics Mars, Jupiter and the Moon. The 5th shows the lord of lagna debilitated and aspected by retrograde Saturn. Saturn is the lord of the 9th and Mercury of the 2nd, while Jupiter is Dhanakaraka. She poisoned her grand mother, brother and husband only to obtain insurance money. Selfishness, cruelty, and arrogance are revealed by malefic Mars and Saturn afflicted on Lagna. The lower mind is shown by the disposition of Ketu. Mars is in a sensitive degrees and so are Mercury, Jupiter and the Moon.



The eighth chart is interesting for many reasons. The native was born on 24-12-1906. Mercury and Saturn occupy sensitive degrees. The 3rd house is aspected by the fickle Moon. The 5th has Mercury aspected by Saturn. Lagna is afflicted by Rahu. The 7th lord is in the 8th and the 7th is aspected by Mars. Jupiter's aspect on Mars is normally good, but here he is in the malefic 12th. The 5th showing Mercury and Venus accentuates the problem. The native shot his wife and then himself.

The above charts reveal some common characteristics.

Chapter 19

Planets and Legal Profession

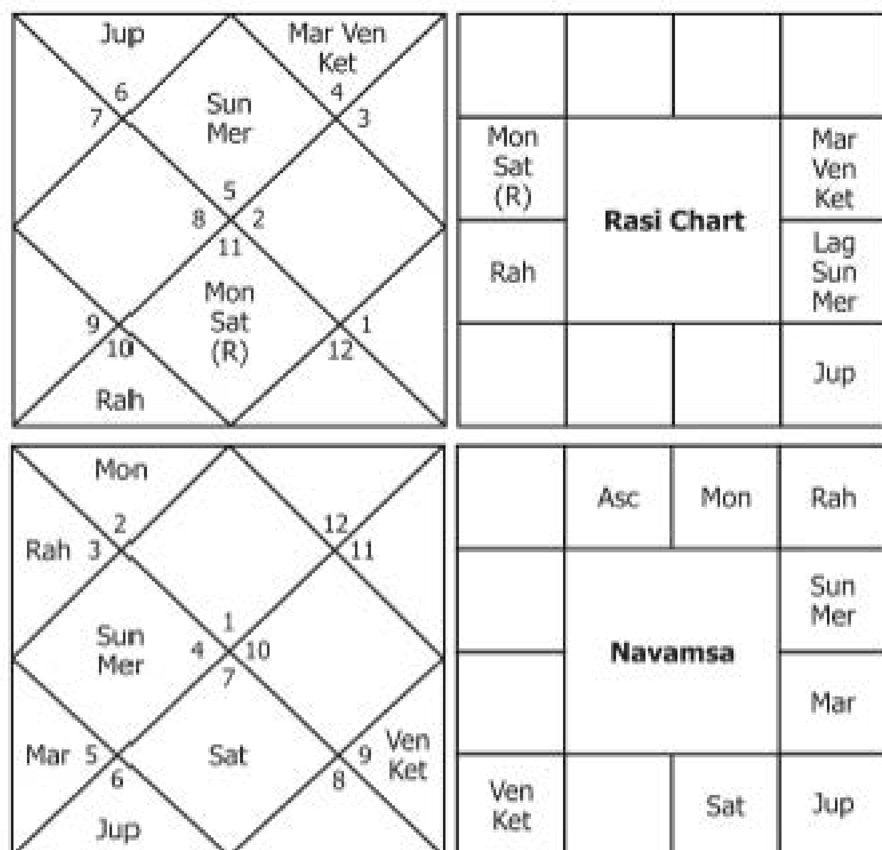
This chapter deals with combinations indicating successful legal career. Generally, astrologers are of the opinion that the 2nd house must be strong for lawyers. The 2nd deals with speech and expression of points of view. However, this sounds unconvincing since many professions need clear speech. For example, legislators, actors, salesmen etc. As such, mere disposition of the 2nd house and its lord in strength is no passport to successful legal career.

However, classical work have given the portfolio of legal profession to Mercury and judge's post to Jupiter. Irrespective of other factors, a good disposition of financial factors and a strong disposition of Mercury can give one a prosperous legal career.

Again Dasa Bhuktis, commonly called directional influences, must operate during the lifetime. Otherwise, prosperity will be fulfilled in dreams and thoughts.

Under the legal profession, we have two major divisions, viz., civil and criminal suits. For civil suits, Mercury must be strong preferably associated with Jupiter or related to him. Mars-Mercury association produces eminent criminal lawyers. Mars-Venus-Mercury produces romantic lawyers.

Let us here analyse a few charts. For one to have elevation to the Bench, a strong disposition of the 10th house, its lord and Jupiter is necessary. From Munsiff Court to Supreme Court, it is an elevation, and hence there is a vast difference. Much discretion is necessary in anticipating the results of the above combination. Depending upon the strength of Jupiter, the level of the post must be determined.



This is the horoscope of a young lawyer, aged about 36 years. He has been in the profession for the last 10 years and still continues to struggle. He is determinedly fighting against heavy odds.

Before we actually analyse the legal aspect, we shall briefly see the 10^{th} house factors. Here the 10^{th} lord, Venus, is in the 12^{th} house and the 1^{st} bhava. The conclusion is success after much struggles. The 10^{th} house is aspected by Jupiter, lord of the 5^{th} and the 8th. But the aspect is very feeble as the orb of balance distance is more than 20^{0}. From the Moon, the 10^{th} lord is considerably fortified as he is conjunct Venus, Mercury and Jupiter, who form a powerful Adhi Yoga and the results will be felt during the periods of Kethu-Venus. As such, the professional status will be built up considerably.

Mercury is lord of the 2^{nd} and the 11^{th}, both having references to finance and hence he gets dignified. More so, he is in the Ascendant

enjoying digbala or directional strength. From the Moon, Mercury has formed Adhi Yoga and hence is fortified.

As such, the native is likely to be a successful lawyer. Till 1979, he will be having Mercury's period to be followed by Kethu and Venus. Mercury though in the Ascendant, occupies the constellation of Kethu, who is not only in the 12th but also in the 12th from Mercury and hence most of the results have been choked.

Again Mercury is aspected by Saturn who is in a state of retrogression and also by the Moon, the 12th lord. Hence, till Mercury's period, the native will have ordinary practice; however, after 1973, the practice will show a better trend. Again Kethu's will be ordinary and the practice will be built up much during Venus' period. Kethu may offer him the post of a sub-judge and during Venus' period the native is likely to be elevated to the Bench. Venus has formed Adhi Yoga and from the Moon he is a Yogakaraka.

Sat (R)
10
Mon Rah 11
8
7
9
12
6
Jup Mar
3
1
2
5 Ven Ket
4
Sun Mer

Mon Rah	**Chart No. 2 Rasi**		Sun Mer
Sat (R)			Ven Ket
Asc			Jup Mar

8
Rah 9
Mer Ven
6
5 Mar
7
Jup
10
4
Sat
1
Sun 11
12
3 Mon Ket
2

			Mon Ket
Sun	**Navamsa**		Sat
Jup			Mar
Rah		Asc Mer Ven	

This is also the horoscope of another lawyer. His practice is ordinary though he has about 15 years experience in the Bar. Analysing the 10th house, we find that the 5th lord, Mars, is in the 10th and Jupiter is in the 9th bhava. Mars is enjoying directional strength. The 10th lord, Mercury is in the 8th conjunct the 9th lord, the Sun. Hence he is blemished. From the Moon, he caused Adhi Yoga and derives considerable strength.

Till his 41st year, he will be having Mercury's period to be followed by Kethu and Venus. Ketu has to reflect the results of the Sun who in turn is in the 8th and hence blemished. The 10th lord, Mercury, is well placed from the Moon and the planet of justice, Jupiter, I in an angle from the Moon. As such, the native will have his prosperity by elevation to the Bench. Till that time, his practice will be ordinary. Elevation to the Bench is likely during Venus's major period and in the sub period of Mars. This will be around his 52nd or 53rd year.

In these cases, we have seen that the prosperity is choked for lack of directional influences. Here the 2nd lord Saturn is in the 2nd. The 11th lord Venus is in the 9th. The 9th lord is in the 8th. But for the 9th lord, the other financial factors are well disposed indicating affluence and prosperity. But actually, the native is having only ordinary income and this is clearly explained by the fact that the periods have choked the results. However, here also Venus will be the best part of his career.

Note that though Saturn as the 2nd lord is in the 2nd, still he cannot give good finances as he is in a state of retrogression allowing a free outlet for the income.

Generally, a good disposition of Mercury coupled with favourable financial factors and operation of such periods make for successful and prosperous lawyers.

Chapter 20

Ones' Profession Under K.P.

This is an article to explain how one's profession is to be decided under K.P. as per his birth chart. I give below the horoscope of Mr. Zameer Basha, a regular astrological consultant, and prove how he engaged in his profession as per the influence of planetary position in his birth chart, which is erected as per K.P. As the readers go through this article, they must find out his profession, which is given at the end of this chapter.

V 28°46' Ketu 6°09'	Sat 25°56' VI 27°22'	Sun 1°25' Ura 3°11' Jup 4°31' Ven 8°22' Merc. 12°29' VII 23°23'	VIII 22°46'
IV 26°57' Mars 6°41'	Name: **Zameer Basha** Birth date: **15-5-41 (Thursday)** Birth time: **8.00 p.m. IST** Birth place: **Madras 13°04'N 80°17'E** **K.P. Ayanamsa 22°56'** Sid. Time: **11 h 22m 51s** Sun Maha Dasa balance: **3 y 9m 27d**		IX 24°05'
III 24°05' Moon 1°30'			X 26°57'
II 22°46'	I 23°23'	XII 27°22'	Rahu 6°09' Nep ® 2°08' XI 28°46'

Planetary Position:

Planet	***Sign lord***	***Star lord***	***Sub lord***
Sun	Venus	Sun	Jupiter
Moon	Saturn	Sun	Jupiter
Mars	Saturn	Rahu	Rahu
Mercury	Venus	Moon	Rahu
Jupiter	Venus	Sun	Saturn
Venus	Venus	Sun	Venus
Saturn	Mars	Venus	Ketu
Rahu	Mercury	Sun	Mercury
Ketu	Jupiter	Saturn	Mercury

Bhava Positions:

	Sign lord	***Star lord***	***Sub lord***
I	Mars	Mercury	Mars
II	Jupiter	Venus	Saturn
III	Saturn	Mars	Mars
IV	Saturn	Jupiter	Venus
V	Jupiter	Mercury	Saturn
VI	Mars	Sun	Moon
VII	Venus	Mars	Mars
VIII	Mercury	Jupiter	Saturn
IX	Moon	Mercury	Mars
X	Sun	Sun	Sun
XI	Mercury	Mars	Saturn
XII	Venus	Jupiter	Venus

Analysis:

Since 10th sublord is Sun, the native of the natal chart will have permanent business of job. As the Sun is posited in his own star and in

conjunction with the Venus, the 7th Bhava lord he will have own business and slavery job is not indicated. Further Mars, the 7th sub lord is also signifying 10th Bhava and also aspects 10th house from Kumbha reveals independent nature of business.

10th sub lord Sun, who is posited in Taurus (fixed sign) and in his own star is also the lord of 10th house. 10th house falls in Leo. (Leo and Sun represents heart). So the native should be engaged in a business of repairing articles, functioning as heart. Since the Sun is posited in Taurus, the native will be using his right eye in his job. Sun represents right eye in male's chart. Since Taurus is a fixed sign he is engaged in his profession permanently.

Sun is in conjunction with Venus (Venus represents luxury) and Mercury. So the native's profession requires his minute attention. He is engaged in a profession where he has to use small and big instruments, since Sun is in conjunction with Uranus and Jupiter. (Saturn is in conjunction with 6th house and by 6° to Sun). From the above analysis it is clear that the native is engaged in buying, selling and repairing watches. Till this day he is successful in his profession. After March 80, in Jupiter Dasa his business will be very bright.

In Jataka Parijata, Vaidhyanatha Dikshita says:

"Court from Lagna or from the Moon sign and note which planets occupy the tenth house. One can acquire wealth through father, if Sun is in the 10th house. Moon in 10 indicates wealth through mother; Mars shows that which he gains through foe. Similarly Mercury through friend; Jupiter through brother; Venus through wife; Saturn through servants.

Find out the lords of the 10th house counted from Lagna, Moon and Sun. Judge the strongest of the lords. Note in which Navamsa sign, the strongest of the lords of the 10th house is counted from Lagna, Sun or Moon. Then find out who rules the Navamsa sign. This lord is the indicator of the profession."

But Bhattotpala is of the opinion that one should not make a selection among the lords of the 10th house counted from Lagna, Sun and Moon and among the occupants of the 10th house counted from Lagna and Moon sign. All must be taken for consideration. Sage Garga holds this view and Bhattotpala supports this.

If the Navamsa sign is owned by

Sun	Medicine, wool, grass, water, grain, gold, pearls, respectable post under the government including ministers.
Moon	Dealing in things derived from water, agriculture, earth, indulging in controversial matters, apparel etc.
Mars	Metallurgy, war, robber, using fire, daring action etc.
Mercury	Arts, poetry, astrology, Vedas, to recite mantras for the b benefit of others, priests, etc.
Jupiter	Teacher, purohit, law, etc.
Venus	Gold, ruby elephants, horses, cattle, jaggery, cooked rice, salt, curdled milk, female, etc.
Saturn	Woodcutter, carpenter, servants, etc.

Beneficial planets owning the Navamsa sign occupied by the lord of the 10th house in the Navamsa chart shows that the person will be beneficial to others. He will have authority. But malefic planets owning the Navamsa sign, indicates that the person is evil minded or a hard task-master and he has to serve another.

If the tenth house from Moon is occupied by

Sun	The person is successful in his enterprises.
Mars	He will be wicked and rash.
Mercury	He will be learned.
Jupiter	He will be royal.
Venus	He will be voluptuous.
Saturn	He will be pessimistic.

Sun in conjunction with Mars :

He will be addicted to wine and women.

Sun in conjunction with Mercury :

Astrology, valuable articles obtained from liquids, ladies, and jewels.

Sun in conjunction with Jupiter :

Respected by Government.

Sun in conjunction with Venus :

Favour from Government, wife with good wealth.

Sun in conjunction with Saturn :

He will be depressed and dejected.

Mars in conjunction with Mercury :

He will be a scientist.

Mars in conjunction with Jupiter :

He will dominate over others.

Mars in conjunction with Venus :

Foreign trade.

Mars in conjunction with Saturn :

Bold action. Fearless job.

Mercury in conjunction with Jupiter :

He will be famous and favoured by Government.

Mercury in conjunction with Venus :

He will be learned and will earn wealth.

Mercury in conjunction with Saturn :

He will be a copyist, dirty job.

Jupiter in conjunction with Venus :

He will be helpful to good - natured people, respected by Government and learned.

Jupiter in conjunction with Saturn:

Mischief monger, promoter of quarrels.

Venus in conjunction with Saturn:

He will manufacture fragrant powder, cosmetics will practice medicine or do business.

If Mars and lord of the 4th house are in 1, 4, 5, 7, 9.10 or 11th house and if the lord of the tenth house is conjoined with, or aspected by, Venus and Moon, the person will have cattle and will attend to agriculture.

Thus an idea is given by Vaidyanatha Dikshita in Jataka Parijata.

Let us refer *Mantraeswar's Phala Deepika*. He also advocate to note the lord of the Navamsa occupied by the strongest of the planets owning the 10th house counted from Lagna, Moon and Sun. If the lord were to be -

Sun	Fruit trees, mantras, by fraudulent action or by gambling, by speaking untruth, dealing in wool, medicine, metals, Government service or service under some noble person.
Moon	Business, pearls corals, agriculture, cattle, farming, pilgrimage, serving a damsel, textiles.
Mars	metals, military service, cooking, agriculture, gold, troubling or black-mailing others, weapons, bold actions, wicked company, spy, thief.
Mercury	poet, reader, clerk, magician, astrologer, vedanthi, priest, etc.
Jupiter	Favour from good people, Government service, reciting mantras and Puranas, studying sastras, money-lending, Law.
Venus	Women, cows buffaloes, elephants, horse, dance, silver, scents, silk, milk, jewels, Aid-de-Camp, kavi.
Saturn	Bulbs, fruits, labour, serving with low morality, bad grains, coolly, dirty jobs, sculpture, carpenter, butcher, etc.

The *Place of acquiring* wealth is indicated by the sign representing the tenth house or the Navamsa sign occupied by the ruler of the 10th house.

A person can make money in his own place if the 10th sign is occupied by its owner or at least aspected by him. If the lord of the 10th race occupies in Navamsa, a fixed sign he earns in his own place. If this Navamsa sign receives aspect from planets other than the owner, the native will earn money in a foreign place.

If we take a twin birth, we find that one looks after agriculture and remains in the village, whereas the other roams about and like a rolling stone does a variety of service and never stays in one place.

Take another twin birth where the Lagna, the position of Sun and Moon should be the same for both. The lord of the 10th house would be the same. The Agamas sign occupied by it would also be the same. Yet, one is a very famous medical practitioner remaining in his own residence and making money, whereas the other twin brother is an advocate, an orator, a vice-chancellor, an educationist and an industrialist moving from one place to another and earning in all places which he visits and wherever he stays.

Let us take another twin birth at Delhi. One is a Government official and the other is a speculative businessman.

Suppose the parents of the twins shows both the horoscopes, how will you predict :

(a) in which college medical, engineering, arts or technical, they will get admission ?

(b) which profession they will have?

Mind you, there is no choice for the individual. Planets portray. They promise whatever they presage. That alone will happen. When one is doubtful because he himself is not sure of anything, one may offer advice and say that he may study medicine. But if the boy is keen, he may join engineering; if he does not like either, put him in arts college. But if you follow the principles propounded by Krishnamurti, you can predict only that which is to happen. Elimination is easy. Fixation is simple. Rules are very clear. Result is correct, no laborious calculation for days is needed on one horoscope. It is after all a matter of a few minutes.

Krishnamurti Padhati :

Let me state very briefly the combinations etc. to fix a profession. It will give the readers an idea about the method.

1. Study what each sign indicates e.g.

   Aries : Police, defense, military, industry, land, brick kiln, soldiers, surgeons, chemists, those who deal in metals, iron, steel, etc., butchers, barbers, cooks, those who use sharp instruments, etc., (These details are available to the student in the First Reader).

2. Understand what each planet denotes, as for instance-

   Jupiter : Law, administration, religion, finance, education, physician, judge, political career, production, expansion.

   Venus : Music, art, paint, poet, actor, union, flower, scent, silk, milk, embroidery, fancy articles, costly ones, jewels, etc.

   Saturn : Land, property, mine, coal, lead, jail, cremation, burial ground digger, watchman, coolly, etc. (he details are available to the student in the First Reader).

3. Now combine the Rasi and the planet. Aries-Mesha is ruled by Mars. In it there are 2¼ stars. First is Aswini, ruled by Ketu. The second is Bharani governed by Venus. The third is Karthikai, lord of which is Sun. Hence, according to Krishnamurti Padhati, suppose the meridian falls between 20°6'40" and 21°53'20" then this area is in the sign Aries owned by Mars, in the star Bharani governed by Venus and the sub ruled by Jupiter. Therefore Mars, Venus and Jupiter indicate his profession. Suppose one is born with the meridian between 21°53'20" and 24°0' in Aries, then Mars rules the sign, Venus the star and Saturn the sub.

To note the position of meridian and the lords of the sign, star and sub will not take even a minute. You can invariably find that people working in animal husbandry or as a Judge will have some connection between Mars, Venus and Jupiter. Why& Venus and Mars indicate kama and strength and will to unite. Jupiter is the chief governor for progeny. So he will have something to do with animal husbandry or work as a veterinary doctor also. Mars indicates authority and power; Jupiter, law and Venus, assessment, Judgment, balancing the merits and demerits

of the case. So he can be a Judge. But if the meridians is in the sub of Saturn, Mars-Venus-Saturn show that he works in a slaughter house or deals in skin and hides or manufactures shoes, etc., Why& Mars and Venus indicate "animals". Saturn is called 'yama', the chief governor for slaughter. So he may work in a slaughter house. Or Venus is for 'Thejas' – *skin* (beauty), Saturn denotes the *dead*, Mars shows industry; an industry dealing in skins and hides.

Hence every point in the zodiac indicates a profession. 21° in Mesha-Aries shows animal husbandry, 22° in Mesha-Aries indicates slaughter house.

When a twin is born, having their meridian in this manner, it may appear funny when one is told that one of the twins would breed cattle while the other destroy them.

Consider well ! or both, the Lagna in the same. The positions of planets etc., do not change in the interval of 5 minutes between the time of birth of one child and the other. But look at the results.

After fixing meridian, consider in which position the significator of profession is. Suppose Sun is in 21° Aries, then he serves in a place where there is security of services as Sun is to give a steady life; also it indicates maximum labour and minimum wages. He may be a veterinary surgeon. If Moon is in 21° Aries, then the light of Moon is modified by Mars, Venus and Jupiter. Therefore he may be a captain of a ship, as Moon indicates ocean, Venus the vehicle, Mars, to handle with authority and power, Jupiter to manage and administer, or one who supplies water to animals. If Mercury is in 21° Aries, the combination is Mercury, Mars, Venus and Jupiter, when he is a building contractor, sanitary engineer or an accountant or clerk in animal husbandry or a law-court-selection of any of these depends on the strength of a planet. Thus one is to take into consideration.

(a) Which planet signifies one's profession;

(b) in which sign, star and sub it is;

(c) with which planet it is conjoined; or

(d) by which planet it is aspected.

Above all, note the Dasa and Bhukti running.

Never miss to find the position of the Dasa lord and Bhukti lord.

A person may be a teacher to start with, during Jupiter Bhukti. Then he may be a legal adviser in a company dealing with labour during Saturn, Mercury and Ketu, sub periods. Later he can be taken as a Public Prosecutor in Venus sub period. Therefore, the sub periods indicate the changes and one should be careful while passing a judgment.

Further one should apply the mind and select the correct profession. As Aries represents the profession of a surgeon, a barber butcher etc. Can any one by merely following the tradition, simply repeat and recite the sloka one should know that a barber removes the hair (indicated by Saturn) bring back beauty (by Venus) using sharp instrument (Mars). A butcher is to kill (Saturn, stronger than Venus) and animal (Venus) using a sharp instrument (Mars). A surgeon uses the sharp instrument, to cut open the body, is expected not to kill the patient, but try to end his troubles and not his life. So a Surgeon should have Sun (for medical-Dhanvantry), and Mars (to use a sharp instrument.) Therefore the area of the sub of Sun in Aswini star or Bharani star and Karthik star in Aries indicates surgeons. The sub of Saturn in Aswini or Bharani indicates butcher. The sub of Venus denotes a barber. See, how clear and convincing it is.

Profession (combination of planets)

The nature of profession has to be judged by taking into consideration the strongest significator which promises entry into service or indicate independent business or adding something more to the existing business.

Extensive research has been conducted by the intelligent students of the Modern Astrological Research Institute, Madras and it has been found possible for us to lay down certain grouping or combination of planets to determine one's profession. The classification is given in brief:

Abrasives (to sharpen stones; grinding wheels etc.) : Saturn, Mars, Mercury.

Accounts : Mercury, Jupiter.

Accountant in Military, Police Department	Mars, Mercury, Jupiter.
or Industry	
Accountant in Bank	Jupiter, Mercury.
Accountant in Shipping	Jupiter, Mercury, Venus, Moon.
Accountant in Hospital	Jupiter, Mercury, Sun.
Accountant in Navy	Jupiter, Mercury, Moon, Mars.
Accountant in Mines	Jupiter, Mercury, Saturn.
Accountant in Research Dept.	Jupiter, Mercury, Uranus.
Accountant in Jail	Jupiter, Mercury, Rahu.
Independent Auditor	Mars very strong.
Acetylene generator	Venus, Mars, Moon.
Acid, Alakali resistant tiles	Venus, Saturn, Jupiter, Mars.
Acid Jars	Venus, Mars, Saturn.
Acid Manufacturer	Jupiter, Venus, Moon, Mars
Adding machine	Jupiter, Mercury, Jupiter, Mars.
Adhesives	Venus, Moon.
Advertising	Jupiter, Mercury.
Agent	Mercury, Jupiter.
Agricultural implement	Mars, Venus, Mercury, Saturn.
Agricultural machinery	Venus, Mercury.
Air compressor	Saturn, Mars.
Air conditioner	Saturn, Mars, Venus.
Aircraft instruments	Saturn, Venus, Mars.
Aluminum	Venus, Mars.
Analytical chemist	Mercury, Venus.
Architects	Mars, Venus, Mercury.
Asbestos	Sun, Moon, Mercury.
Astrology	Mercury, Uranus.

Atomic energy	Mercury, Uranus, Mars.
Auctioneers	Mercury, Jupiter.
Automobile	Venus Mars.
Aviation	Venus, Mercury, Mars.
Ayurvedic medicine	Jupiter, Mars, Venus, Sun.
Bakelite	Mars, Venus, Saturn.
Ball Bearings	Mars, Sun, Venus, Mercury.
Barbed wire	Mars, Saturn, Venus, Sun.
Batteries	Mars, Venus, Mercury, Moon.
Belt	Mars, Venus, Saturn, Moon.
Blasting planets	Mars, Mercury, Saturn.
Block makers	Venus, Sun, Moon, Mercury.
Boilers	Mars, Moon, Mercury.
Bolts and nuts	Mars, Saturn, Mercury.
Books	Mercury, Jupiter.
Boots and Shoes	Mars, Venus, Saturn (12^{th} house). (Purse – 2^{nd} house; Handbag – 3^{rd} house; Belt – 7^{th} house).
Borewell	Mars, Moon, Saturn. (Saturn – through the soil, Mars – making bore using instrument. Moon – to tap liquid).
Rakes	Mars, Venus, Saturn (Saturn – Stops – throws obstacle; Venus – Car; Mars – by operation applying).
Bricks and Tiles	Mars, Venus.
Brushes	Venus, Saturn or Sun. (Sun and Saturn indicate wool, hair and similar products).
Builders and Contractors	Mercury, Mars, (Mercury – both Engineering and agent or contractor, Mars – Building).
Cables	Mercury, Sun (Mercury – electricity. Sun – copper).

Calculators	Mercury, Saturn.
Calendars	Mercury, Jupiter.
Car	Venus, Mars (quadruped sign.)
Carpet	Venus, Mars, Saturn.
Casting	Mars, Saturn.
Cement	Mars, Venus, Saturn.
Chairs	Venus (furniture).
Chemicals	Venus, Moon.
Cinema	Venus, Mercury, Jupiter.
Clearing agent	Mercury, Moon (Shipping).
Clearing agent	Mercury, Venus (Railways - earth sign; Airways airy sign).
Coal	Saturn, Mars (Watery sign) (Anuradha star).
Cool Tar	Moon, Mars, Saturn.
Cold Storage	Saturn, Venus.
Condensers	Saturn, Venus, Moon.
Conduit pipes	Moon, Mars, Saturn.
Confectionery	Mars, Venus.
Contractor	Mars, Mercury.
Cooking	Mars, Venus, Moon.
Copper	Sun.
Cotton	Moon, Mercury.
Cycles	Saturn, Venus (two legged - Biped sign).
Dairy farm	Venus, Moon, Mars.
Decorators	Venus, Mars, Mercury.
Diamond	Sun, Venus.
Disinfectants	Saturn, Venus, Mars.
Drawings	Mercury, Venus.
Dress	Mars, Venus.
Dyes and Chemicals	Venus.

Electrical accessories	Mercury.
Electrical Engineer	Fans, furnace, lamps horns, heaters, motors, switch gears, switch board, wire, cables – all are governed by Mercury.
Sanitary Engineer	Venus, Mercury.
Industrial Engineer	Mars, Mercury.
Research Dept.	Mercury, Uranus, Mars,
Mine Engineer	Saturn, Mercury, Mars.
Gold Mine	Sun or Jupiter and Saturn, Mercury, Mars.
Engraving	Mars, Venus.
Expanded Metals	Mars, Saturn.
Fans	Mars, Mercury, Venus.
Farms	Mars, Venus, Moon, Jupiter.
Fertilisers	Mars, Saturn, Venus.
Fire Extinguisher	Moon, Saturn, Mars. (Moon, liquid; Saturn to put out, Mars, fire). (To set fire – Arson – Mars).
Flour mills	Saturn, Mars.
Furnace	Mars.
Furniture	Mars, Venus.
Glass	Venus.
Gramophone	Venus, Mars.
Handloom	Moon, Mercury, Mars.
Hardboard	Saturn, Mercury.
Hardware	Saturn, Mars.
Heater	Mars, Mercury, Venus.
Hotels	Mars, Venus, Moon.
Housing	Mars, Mercury.
Industry	Mars.
Ink	Mars, Mercury, Moon or watery sign. Insurance, Saturn, Mercury, 8th house.

Iron and Steel	Saturn, Mars.
Jute	Saturn, Venus, Moon, Mars.
Leather	Mars, Venus, Saturn.
Lime	Venus, Mercury.
Locks	Mars, Saturn, Mercury.
Locomotives	Mars, Venus.
Magician	Moon, Neptune.
Marine Engineer	Moon, Mercury, Mars.
Mechanical Engineer	Mars, Mercury.
Metal	Venus.
Mica	Venus, Saturn.
Microscope	Jupiter, Mercury, Mars.
Milk	Venus, Moon.
Mineral	Venus, Saturn.
Mines	Saturn.
Nurse	Sun, Moon, Mercury, Virgo.
Nursery	Mars, Moon, Venus.
Nuts	Venus, Mars, Sun.
Oil-Linseed	Lubricants - Moon.
Optician	Sun or Venus - Mars.
Paintings	Venus, Moon.
Paper	Mercury.
Pencils	Mercury, Saturn.
Perfumes	Venus, Moon.
Pharmaceutical Specialists	Sun.
Photography	Sun, Venus, Moon.
Pipes	Mon, Mars, Mercury.
Plywood	Mars, Venus.
Power House	Mars, Mercury, Venus.
" " Water Supply	Moon, Mars, Mercury.
Pres	Mars, Mercury.

Printer	Mars, Mercury, Jupiter.
Pumpsets	Mars, Moon, Saturn.
Quarry	Mars, Saturn.
Radio	Jupiter, Venus, Mercury.
Railway	Venus, Mercury (common sign).
Refrigeration	Saturn.
Ricemill	Mars, Venus, Mercury.
Road-Highways - Road Roller	Mars, Venus, Saturn.
Road - Transport	Mars, Venus, Mercury.
Rubber	Venus, Moon, Mars.
Salesman	Mercury, Jupiter.
Salt	Moon, Mars, Sun.
Sanitary ware	Venus, Mercury, Mars.
Sarees	Venus.
Scientific apparatus	Venus, Mercury, mars.
Sewing machine	Mars, Venus.
Shoes	Mars, Saturn, Venus.
Silver	Moon, Venus.
Soap	Venus, Mars.
Soldiers	Mars.
Sporting goods	Sun, Venus, Mars.
Stainless steel	Mars, Venus.
Stationery	Mercury, Jupiter.
Steam engine	Mars, Moon, Venus.
Steel	Mars, Saturn.
Stone	Saturn, Mars.
Sugar	Venus.
Survey	Saturn, Venus.
Surgical	Sun, Mars, Mercury.
Switchgear	Mercury, Mars.

Tailor	Mars, Venus.
Tanning	Mars, Moon, Venus, Saturn.
Taxi	Venus, Mercury, Mars.
Tea	Mars, Venus, Saturn.
Textile	Moon, Mercury.
Timber	Venus (8th house).
Tin	Jupiter.
Tools	Mars, Mercury.
Tractors : Transports	Venus, Mercury. Trench – Mars, Saturn; Tunnel – Mars, Saturn (Horizontal boring in tunnel).
Typewriters	Mars, Mercury.
Wood	Mars, Venus.
Workshop	Mars, Saturn.
Yarn	Moon, Mercury.
President	Mars, Jupiter, Venus, and Saturn.
Minister	Sun, Mars, Jupiter
Member of Parliament	Sun, Mercury, Jupiter.
Minister or Ministry	
Atomic Energy	Sun, Mars, Jupiter, Uranus.
Broadcasting	Jupiter, Mercury, Venus.
Commerce	Sun, Mars, Jupiter, Mercury, 3rd house, 7th and 9th house.
Communication	Sun, Mercury, Jupiter, Mars, 3rd house.
Co-operation	Venus, Jupiter and 11th house.
Defense	Mars, Sun, Saturn and 7th house.
Education	Jupiter, Mercury, Sun and 4th house.
External	Affairs, Moon, Mercury, Sun and 7th and 9th houses.
Finance	Jupiter, Sun, Mars and 12th house.
Fisheries	Moon, Mars, Venus, Saturn.

Food – Agriculture	Mars, Venus, Jupiter and 2nd house.
Health	Sun, Mars – Virgo – Scorpio.
Home affairs	Mars, Sun, Jupiter – Aries – Lagna.
Industry	Mars, Mercury, Saturn, 10th house.
Information	Jupiter, Mercury, Venus, 3rd house.
Iron and Steel	Mars, Saturn, Mercury.
Irrigation	Moon, Mars, Venus, 2nd house.
Labour	Saturn, Mars, Jupiter, 6th house.
Law	Jupiter, Mars, Sun, 2nd house.
Metals	Mars, Sun and any planet.
Mines	Saturn, Mars, Sun.
Petroleum	Saturn, Moon. Venus, Mars.
Post and Telegraph	Jupiter, Mercury, Mars.
Railways	Venus, Mars, Mercury, 3rd house.
Rehabilitation	Saturn, Sun, Jupiter.
Revenue	Jupiter, Mercury, Mars, 2nd and 11th houses.
Social welfare	Venus, Jupiter, 11th house.
Supplies	Mercury, Jupiter, 12th house.
Technical Development	Jupiter, Mercury, mars.
Telephones	Jupiter, Mercury, Mars.
Transport	Venus, Mercury, 3rd house.
Aviation	Venus, Mercury, Airy sign, 9th house.
Shipping	Venus, Mercury, Moon, 9th house.
Works and Housing	Mar, Mercury, Venus and Jupiter, 4th house.
Secretary	Mercury, Mars, Jupiter, Sun.
Statistics	Saturn, Mercury, Jupiter.

Technicians	Mars, Mercury.
Clerk	Mercury.
Typist	Mars, Mercury.
Shorthand Typist	Saturn, Mercury, Mars.
Peon	Saturn.
Camp clerk	Mercury, Venus, 3^{rd} and 12^{th} houses.
Geology	Saturn, Mars.
Revenue	Jupiter, Mercury, Mars and 2^{nd} and 11^{th} houses.
Difference between Revenue Minister and Finance Minister is, that the former collects money from the public and the latter spends them for the public.	
Advocate	Mercury, Jupiter, 2^{nd} house.
Judge	Mars, Jupiter, Venus, Sun, 2^{nd}, 6^{th}, 10^{th} houses.
Registrar	Mars, Jupiter, Mercury, Sun, 2^{nd} 6^{th}, 10 houses.
Public Prosecutor	Mercury, Jupiter, Sun, 2^{nd} house.
Advocate – General	Mars, Mercury, Jupiter, Sun, 2^{nd} house.
Registrar for Marriage	Mercury, Mars, Venus, Sun.
Bank Agent	Mars, Jupiter, Mercury, 2^{nd} house.
Bank Accountant	Mercury Jupiter, 2^{nd} and 3^{rd} houses.
Bank Foreign Exchange	Jupiter, Mercury, 9^{th} and 12^{th} houses.
Bank Security Dept.	Jupiter, Saturn, Mercury, Mars.
Scientific Research	Uranus, Venus, Mercury.
Physical Education	Jupiter, Sun, Venus.
Drawing Master	Saturn, Venus, Mercury, Jupiter.
Draftsman	Saturn, Venus, Mercury and so on.

Nature of Service

Following is the horoscope of a person born on 19th March 1937 at 6-04 P.M. at Madras :

Nep 24-25
Rah 26-33 Mar 8-56
7 8
Lag 4-47
5 4
6
Jup 29-43 Fort 5-13
9 3
Mon 6-2
12
Sun 5-36 Sat 2-46 Mer 0.5
10 11
2 1
Ket 26-33
Ven 11-38 Ura 14-26

Sun 5-36 Sat 2-46 Mer 0.5	Ven 11-38 Ura 14-26	Ket 26-33	Mon 6-2
	Rasi Chart		
			Nep 24-25
Jup 29-43 Fort 5-13	Rah 26-33 Mar 8-56		Lag 4-47

12 1
Rah
10 9
Jup
11
Fort
2 8
Mon Nep
5
Sun Ket Ura
3 4
7 6
Sat Mer Ven
Mar

		Fort	
Rah Lag	**Navamsa**		Sat Mer Ven
			Sun Ket Ura
Jup	Mon Nep		Mar

He is a surgeon practicing in Bombay. Normally, when one tries to find out the profession of a person, he has to note (1) the planet occupying the 10th house and also the lord of the 10th house (2) the Navamsa signs occupied by them, (3) the lords of the Navamsa signs in which the occupant of the 10th house and the lord of the 10th house were, and (4) judge the profession signified by the lords of the Navamsa signs occupied by the occupant of the 10th house and the lord of the 10th house. This is the principle which is being generally followed but requiring correction by the application of Krishnamurti Padhdhati.

According to this method - (a) one should note where exactly the meridian falls; (b) the lord of the sign, the star and sub. Also take into

account the planet very close to the meridian. The profession is indicated by the combination of these planets and the Dasa lord in progress.

House 2, 6 and 10 are to be judged. Whenever matters signified by a particular house is to be judged, the following principle is to be universally adopted without exception:-

(a) The lords of the sign, star and the sub where the cusp of the house falls.

(b) The planet in the constellation of the occupant of the particular bhava (house).

(c) The occupant of the house.

(d) If there is no occupant in such houses, then the planets in the constellation of the lords of the houses.

(e) The lords of the houses.

(f) The planets conjoined with the strong significators and also planets receiving aspect from the significators.

In the above horoscope, houses 2 and 6 are unoccupied and Moon is in the 10th house. The meridian falls at the 6th degree in Gemini, according to Nirayana System.

Applying Krishnamurti Padhati, the meridian in Gemini 6 degrees means that the sign is ruled by Mercury, the star by Mars and sub by Sun. Therefore his main profession will be indicated by Mercury, Mars and Sun. Sun and Mercury give him the intelligence, quick understanding, grasp and because both of them were in a watery sign, correct intuition is indicated. One of the main occupations indicated by Sun is medicine. Mars is for surgery and Mercury for quick action and also correct diagnosis. Hence from the position of the Meridian, one can say that he is a surgeon.

The others alternative would be that Mars and Mercury indicate mechanical engineering, and Sun for service in the Government.

Also one can predict that he may be serving in a Government Press, as Sun indicates Government, Mercury paper and communication and Mars machinery. Thus, a few avocations may be indicated by the combination of the lord of the sing, star and sub, where he had his

meridian (10th Bhava). By applying Krishnamurti Padhati one can minimize the alternatives and determine the exact nature as disclosed by sub lord.

Houses 2 and 6 are vacant, 10th house is occupied by Moon. Moon governs the stars Rohini, Hastham and Sravanam. No planet is found occupying any of the three stars. Therefore, Moon must be take as one of the significators of profession. Consider what Moon can do. It is in the constellation of Mars and aspected by Mars and Jupiter (both are in their own signs and strong). Therefore, Moon is to offer the results of Mars and Jupiter. Mars and Scorpio suggest chemical or medical and Jupiter in Sun's constellation suggest chemical or medical. Mars in the constellation of Saturn and in Scorpio indicates that he will carry out post-mortem also as Saturn denotes the dead. Hence, the occupant Moon also promises that he will be a surgeon.

But if we were to apply the general principle, the lord of the 10th house is Mercury. It occupies Cancer in Navamsa, which is owned by Moon and in the 10th house Moon is posited and it is in Scorpio Navamsa. Therefore, the lords of Cancer and Scorpio (Moon and Mars) indicate the profession. Normally, one cannot expect medical profession for the combination of Moon and Mars, as the rule is to find the lord of the Navamsa sign and read out the profession.

Length of Service

Let us examine the following chart to determine the length of service.

3rd Cusp 25°56'
12th Cusp 1°-56
Jup 12°4' Mon 15°1' 4th Cusp 27°56'
5
6
Lag 1°00' Ket 7°42' 2nd Cusp 26°56'
3
2
11th Cusp 0°56' Fort 9°40' Nep 29°27'
4
Ven 15°29'
7
1
10
Mer 13°28' Sat 10°26' Ura 6°57' Mar 6°36' Sun 6°21' 5th 0°56
8
9
8th Cusp 26°56' Rah 7°42' 7th Cusp 1-00'
12
11
M.C. 27°56'
6th Cusp 1°56'
9th Cusp 25°56

M.C. 27°56'		11th Cusp 0°56' Fort 9°40' Nep 29°27'	12th Cusp 1°-56
9th Cusp 25°56	**Rasi Chart**		Lag 1°00' Ket 7°42' 2nd Cusp 26°56'
8th Cusp 26°56' Rah 7°42' 7th Cusp 1-00'			3rd Cusp 25°56'
6th Cusp 1°56'	Mer 13°28' Sat 10°26' Ura 6°57' Mar 6°36' Sun 6°21' 5th 0°56	Ven 15°29'	Jup 12°4' Mon 15°1' 4th Cusp 27°56'

Balance of Moon Dasa at the time of birth is 6 years 2 months 26 days.

Self acquisition is judged from the houses 2, 6 and 10. So one has to consider the strength of the significators in the following order:

1. The planets in the constellation of the occupants of the houses 2, 6 or 10;
2. The occupant of these three houses 2, 6 or 10;
3. The planets in the constellation of the lords of the houses 2, 6 and 10;
4. The lords of these houses;
5. The planets conjoined with the significators; and
6. Those receiving aspect from the significators.

Before proceeding further, it is necessary to mention clearly what a Bhava-house is, and which planet is to be taken as the lord of a Bhava-house.

A house commences from the cusp of a house and ends with the succeeding cusp. The cusp of the ascendant is 1°00'. So the Lagna commences at 1°00' Cancer. The next cusp falls at 26°56'. Hence Lagna Bhava is ruled by Moon. It extends from 1°00' to 26°56'. Further Moon is also the lord of the second house as the second cusp falls at 26°56'. The cusp of the third house is 25°56' in Leo. Even though only 43' in Cancer happens to be in the second house for predicting finance, fortune etc., is Moon.

Further, the traditional method of erecting the Bhava chakra-*Chaleeth* as it is called in North India-needs some consideration as it is misleading. Suppose one's Lagna Bhava commences at 21° in Cancer and extends up to 20° in Leo, also presume that the planet 'A' was in 10° Cancer; the planet 'B' was in 25° Cancer and the planet 'C' in 10° Leo. In the chart which is erected by the Hindu astrologers in Bhava-chakra, they show the planet 'A' in Gemini, and planets B and C in Cancer. It is misleading.

No doubt planet 'A' is in the 12th Bhava. Planets B and C are in Lagna Bhava. To represent these clearly and correctly, it is advisable to follow the table as under.

Bhava	Lord of the Bhava	Planets in the Chart		Sign Occu--pied	Lord of the sign	Lord of the Conste--llation	Sub-lord
1.	Moon	Ketu	7°42'	Cancer	Moon	Saturn	Ketu
2.	Moon	...	...	...	...	...	...
3.	Sun	Jup.	12°04'	Virgo	Mercury	Moon	Rahu
		Moon	15°01'	Virgo	Venus	Rahu	Venus
4.	Merc.	Ven.	15°29'	Libra	Venus	Rahu	Venus
5.	Mars	Sun	6°21'	Scorpio	Mars	Saturn	Merc.
		Mars.	6°36	"	"	"	"
		Ura.	6°57'	"	"	"	"
		Sat.	10°26'	"	"	"	"
		Mer.	13°28'	"	"	"	Rahu
6.	Jupiter						
7.	Saturn	Rahu	7°42'	Capricorn	Sat.	Sun	Ketu
8.	Saturn						
9.	Saturn						
10.	Jupiter	M. C.	27°56'	Pisces	Jupiter	Merc.	Sat.
11.	Venus	Fort	9°40'	Taurus	Venus	Sun	Venus
		Nept.	29°27'	"	"	Mars	Saturn
12.	Mercury						

In the above horoscope, it will be seen that the second house extends from 26°56' in Cancer to 25°56' in Leo and the second house is owned by Moon. The sixth cusp commences from 1°56' in Sagittarius extends up to 1° in Capricorn and the 6th house is governed by Jupiter. The Meridian, i.e., the cusp of the 10th house falls at 27°56' in Pisces, extends all the 30° of Aries and ends at 0°56' in Pisces, extends all the 30° of Aries and ends at 0°56' Taurus and the lord of the tenth house is Jupiter.

No planet occupies any of the three houses 2, 6 or 10. Hence there is no need to note the constellations ruled by the occupants and

also the planets occupying those constellations.

Therefore take the planets in the constellation of the lords of 2, 6 or 10. Moon rules the second house. Jupiter governs 6 and 10.

Moon's stars are Rohini, Hastha and Sravana. Moon and Jupiter alone occupy Hastha.

The stars of Jupiter are Punarvasu, Visaka and Poorvapathra. There is no planet in any of the three stars. Therefore, Mon and Jupiter are the significators.

Nodes are stronger than the planets. Hence find out whether Rahu or Kethu occupies their houses or conjoin with them or receive aspects from either Moon or Jupiter. Then, they also will be the significators.

Ketu is in Cancer in Moon's sign. So Ketu is stronger than Moon.

Rahu receives the beneficial 5th aspect from Jupiter. Hence Rahu acquires the strength of Jupiter, other than what it has to offer, as an agent of Saturn, by occupying Capricorn owned by Saturn and also by receiving aspect (3rd) from Saturn.

Moon and Jupiter, the significators, are in the third house, in a common sign showing that you will be having a transferable post.

Moon and Jupiter indicate Departments of Finance, Education or Politics. The third house does not show education. Generally the fifth house indicates Politics. Third house occupied by Moon and Jupiter in Mercury's sign indicate short tour, transfer, inspection of accounts, auditing etc. Further, the Meridian was in Jupiter's sign, Mercury star, and Saturn sub. IT is clear that the native will be a journalist, correspondent or working in the department of Finance.

When was the first appointment ?

Find out the Dasa that runs between the age of 16 and 30 to all persons, as, generally people enter service only then.

This native was running Rahu Dasa from the age of 13 years 2 months and 26 days, till 31 years 2 months and 26 days.

It is found that Rahu and Ketu are the strongest significators. Hence the native ought to have entered service during Rahu Dasa, Ketu Bhukti, Ketu, anthra, or Rahu anthra on the day when Moon was transiting in one of the 3 stars governed by Rahu, viz., Aridra, Swathi and Sathbhisha. Actually the native joined the Finance Department during Rahu Dasa, Kethu Bhukti, Ketu anthra on Swathi star day, viz., 6-9-1921.

When he was running Jupiter Dasa, Saturn Bhukti, Mercury anthra, he was selected and from Ketu anthra promoted in 1932.

For 9 months during the Bhukti ruled by Kethu in Jupiter Dasa, the native had a transfer with an additional allowance in 1936.

Again during Jupiter Dasa, Venus Bhukti, Ketu anthra the native was offered a special duty in the Central Board. During Jupiter Dasa, Sun Bhukti, Ketu anthra he was posted to a far off place. During Saturn Dasa, Saturn Bhukti, Venus anthra (sub sub period) he was promoted on 1-4-1946. It is said that if either Saturn or Venus posited either in 6, 8 or 12 and if they are mutually placed in 6, 8 or 12 to each other, in their mutual periods, good health and increase in income are to be predicted (Uthrakalamritham). Venus is in the 12^{th} sign, to the sign occupied by Saturn which owns the 8^{th} house. In 1955, the native retired once far all during Saturn Dasa, Sun Bhukti. In Saturn Dasa, Moon Bhukti, Ketu anthra he set up practice.

What next ?

This native was running Mercury Dasa from 16-2-64. Mercury Bhukti ended on 13-7-66 when the very favourable Ketu Bhukti started. Popular and prosperous Venus Bhukti followed Ketu's period for 34 months from 10-7-67. Only from 10-5-70 Sun Bhukti commences. It is Sun which will give the native the mind to take rest and give up private practice.

It has been my experience based on the scrutiny of several horoscopes that a native can look for improvement, satisfaction and contentment in one's profession during the period of planet which is the chief governor indicating the profession; e.g., if one serves in a bank which is governed by Jupiter, he can expect good relationship with officials, and popularity and promotion during Jupiter's period and

sub period. If one serves in the Police or Military Department indicated by Mars' he will have an advancement in his career during Mars' periods and sub periods. If one acts in the cinema or serves in the transport department, his advancement during the period of Venus is assured. Similarly, for people serving in the Postal department, Communication, Engineering, Agency, or in an advisory capacity or Accounts, Auditing, etc., Mercury is the karak planet. Therefore, one can predict safely, that a native will prosper during Mercury's period to a greater extent than during the other periods. Saturn makes one serve, in positions of trust, etc., but yet it shows dissatisfaction. One will not realize his ambition to his entire satisfaction. Slow and steady progress alone will be experienced. But Mercury gives plurality of interests. Unlike the period of Saturn, when money will be entangled, receipts will be less and arrears in-crease, Mercury pays in advance, arrears will be collected and lump-sum will be received during Ketu sub period in Mercury Dasa.

Mercury is in advance to the group of planets in Scorpio and is not hemmed in between malefics. This is auspicious.

For a moment, we should forget the ascendant. As the ascendant is occupied by Ketu is should be considered as weak; therefore we should take Moon's sign as the first house and the rest of the houses should be counted from Virgo.

(a) Moon, the lord of 11, conjoined with Jupiter, the lord of 4 and 7, is beneficial.

(b) Ketu in Moon's sign, will improve the position.

(c) Mercury, the lord of 10 in 3, gives you transferable post, in accounts, auditing, inspection, assessment, etc. Scorpio being the sign ruled by Mars, the native will have authority also.

(d) Mercury offers the opportunity to represent firs, make short tours, open branches and be successful in an advisory capacity.

Business :

The main difference between business and service is that in business there is speculation in income; it is unsteady; but in service, for honest people, not receiving bribery, the income is steady and it is once a month or a week or daily; for dishonest people plurality of income is

shown and such a planet will have connection with Saturn, Mercury and dual sign.

Sun in 7 shows steady business with a little fluctuation.

Moon in 7 indicate change in the nature of business and income most unsteady. Even the business locality will be changed now and then.

Mars in 7 shows impulsive action. In auction you may pay fancy price and lose ultimately. Indiscreet and rash action bring loss. You will start in a flash, to end in a crash.

Mercury in 7 – speedy turn over, larger profits.

Jupiter in 7 – honest, improves, expands, thrives.

Venus in 7 – good luck, popularity.

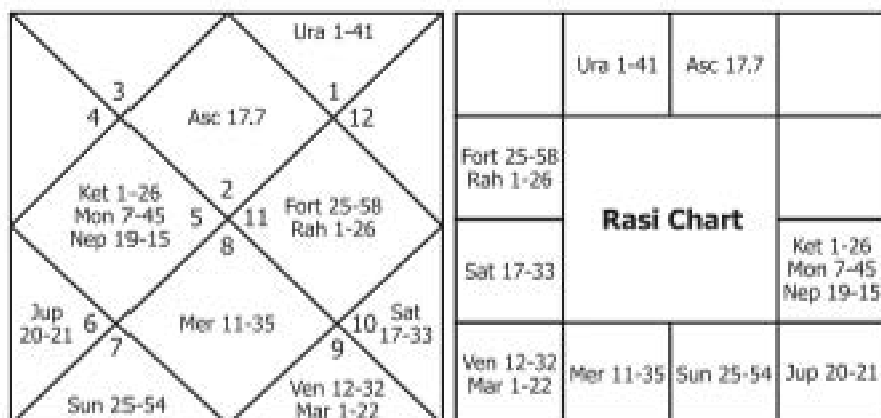
Saturn in 7 – very bad for business.

Uranus and Neptune in 7 are not favourable.

For partnership judge the horoscopes of the partners for harmony, happiness, profit, luck etc., just like it is done for marriage. Judge the 7th house. The above appears to be as advice. But one should know whether one will do business or not. Also one should understand how the above general rule is to be applied according to Krishnamurti Padhati. Planets in 7 in the constellation of lords of 2, 10 and 11 show success whereas whatever be the planet, if it is in the constellation of lord of 8 or 12, it is bad.

Will I continue in service & or will I take up business ?

An active and ambitious person who puts the above query was born at 7 P.M. on 15-11-1933 a Poppy Day. His chart is furnished below:



At the time of birth Ketu Dasa balance 2 yrs. 11 months 5 days.

Profession :

Consider whether Lagna is strong or Moon sign. As Lagna is not afflicted take Lagna as the first house and proceed.

Judge the houses 2, 6 and 10; No planet is in 2 and 10; Mercury is in the 6th Bhava; Mercury's stars are Ashlesha, Jyeshta and Revathi. No planet is in any of the 3 stars. Therefore take Mercury as the strongest significator.

Lords of 2, 6 and 10 are Mercury, Venus and Saturn. Rahu is in Saturn's sign. Hence, take Mercury, Venus and Rahu as the 3 significators. Hence, 3, 9 and 12 indicate changes. Ketu and Moon in Ketu's constellation, conjoined with Ketu are in 3. Saturn is in 9 in the constellation of Moon. Therefore Moon, Saturn and Kethu show changes.

Mercury, Venus and Rahu indicate that you will be attached in sanitary Engineering or Public Health Engineering. You will be dissatisfied when Moon is a planet for changes, contemplation, planning and scheming-Dasa is on and dissatisfied Saturn sub period operates. At the same time Saturn does not give courage and confidence to kick off the job as it is in its own sign and the wavering Moon's constellation, Sravna.

Jupiter, lord of 11, aspecting Saturn shows that friends and benefactors will suggest and encourage you to entertain hopes, be optimistic especially when Jupiter anthra rules. Immediately after Saturn anthra, Mercury follows which is in the constellation of Saturn. Mercury in Mars sign gains courage though it is in the constellation of Saturn. Moon brings about change in career. Mercury creates chances. Mars fulfils his desire. Hence during Moon Dasa, Mercury Bhukti, Moon Anthra he will leave the service and during Moon Dasa, Mercury Bhukti, Mars Anthra, he will start a business. Therefore he will leave the job in April 1969 in Ashlesha or Hastha Nakshatra day. He will take up business in May 1969 when Mrigasira star second half will be transited by Moon. Mercury, Venus and Rahu show that he will take up contract business connected with water supply fittings. Mercury in watery sign and drainage as Scorpio is the 8th sign of the zodiac and the 8th denotes lavatory, waste, squatting, etc. Does not 8th house indicate in the part of the body. Therefore one should take that 8th house denotes water-closet.

Therefore he will quit the job and do business. Mercury in 7, in the constellation of lord of 10 and 11 is very good. Sub of Moon shows speculative income.

General rules followed by Westerners:-

If the Meridian or tenth cusp falls in :

(1) fiery sign - the person is ingenious, active, learns mechanism, bold and takes ventures,

(2) airy sign – science, literary, agent, adviser, artist, reporter, publisher,

(3) watery sign – liquid, spirit, shipping, overseas,

(4) earthy sign - land, agriculture, building, minding, politics, business etc.,

(5) movable sign - given ability, leader, pioneer, new, original and discoveries.

(6) fixed signs – perseverance, industrious, service – old, well established concerns, steadiness,

(7) common signs – broker, touring, agency, public commodities etc., service preferred to business.

Chapter 21

Remedial Measures

Fate & Gemstones: Can Gem Stone Change Fate ?

Of course, precious stones are having malefic & benevolent effect as per suggestions propounded in the old texts & scripts. Like metals, roots of the multifarious planets, planets provide better effect to give unique result to the native concerned whenever the specified precious stone is used. In this respect, many astrologers cited different opinion. Some of them are of the view that none can give miracle effect. So far my conception is concerned without casting the horoscope of the man/woman by means of getting planetary position on the basis of degree as per ephemeris or almanac, proper stone can not be suggested for the satisfaction of the planet. Those persons who do not know the date/time/place of birth try to get pleasure by showing the palm to the palmist. Palmists will advise stones on the basis of lines, colour and mount of the planets which I think wrong as the planet may be in good/bad position in the rasi chart if comparative analysis is made. It is observed that some times, astrologers advise such a stone to the native by which he gets mollified effect which is harmful for maintaining normal life. Like western countries, investigation on scientific basis is going on, in India also on planetary effect in human life. I have noticed that there are differences to prescribe stones for the planet. Most of the astrologer are of the opinion that the fate (during birth) can not be altered by stone. It is very difficult to change the fate what is written on the forehead of man/woman. Again, some astrologers pointed out that stone can give mild effect on the native. For example: during the Sun shine/rain (incessant), man/woman can protect himself/herself to avoid sun shine/rain by means of having one umbrella. At least some sort of malefic effect can be removed by means of using precious stones. One of the eminent astrologer appended his conception that even death

can be avoided if performance of puja (worshipping) for the lord of the planet is maintained if there is tripapi Yoga. Tripapi Yoga means effect of three malefic planets during the period when the native may face troubles like serious illness, accident, injuries, even like eleventh hour of life.

Generally, nine planets give effect on the native, viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. Ruby is suggested for Sun, pearls or Moon stone for Moon, Coral for Mars, Emerald for Mercury. Topaz for Jupiter, Diamond for Venus, Blue or Red sapphire for Saturn, Gomed or Hessonite for Rahu and Cat's eye for Ketu. As a whole, if any body is interested to control all the major nine planets in the solar system, he can wear stone composed of nine different types which is generally pointed out as Navrattna. Stones can be advised to use in the two systems viz. to remove the influence of the malefic planet and 2 stone can be used during the malefic/benefic planetary period for favourable result. Another important procedure may be followed if the ruling planet is favoured from the standpoint of Lagna/ Ascendant. There are some other stones which are Amethyst, Aquamarine, Turquoise, Lapis lazuli and sardonyx etc.

Of all the stones for the satisfaction of planets, blue/red sapphire gives miracle effect in practical life. It is noticed that if blue/red sapphire is suitable for the native he will be getting fantastic result in any respect. If it doesn't suit, he may be ill fated unless and until he is going to remove the stone from his hand. That is instant and positive result may be available while somebody is utilizing the blue/red sapphire for favouring the prabajya karaka and Nastika Guna Sampanna planet, Saturn. Meanwhile, the astrological practitioner will have to look into the location of the planet, Saturn in the Rashi chart.

Diamond is such a stone which is economically costlier to the native. This stone glitters in multifarious colours and the cutting of the stone is attractive and appreciating. It is marked that formerly the king and ruler of the different countries used to keep diamond in their fingers for getting taste with tongue for welcoming death whenever they are in pernicious condition. From the chemical standpoint, diamond is composed of carbon. So that if it is thrown to the fire place, stone will be smashed into ashes. But this way, diamond may be destroyed. In this respect, it may be pointed out that Kohinoor is the costlier stone which was in the custody of Indian Kingdom and sold by the Emperor Nadir Shah. The

stone is now in the hands of British rulers. Diamond changes the health and vigour and versatile nature predominates on the native and increases sexual power and attraction for fancy of women.

Moon stone/pearls increases mental power and intelligence and maintains brain power in normal mode. Coral checks up accident, injury, bleeding etc. and helps to become brave man like a soldier in the battle field but inspires the native in sexual appetite as Mars is Indhana Yogakarka. Respect, dignity, reputation, financial gain, high position may be available due to wearing the stone, Ruby or chuni or manikya. Emerald or Panna is favourable for the planet, Mercury. Mercury is dhisaktikaraka which checks up the fickleness of human mind. Topaz (white and yellow) provides wealth, fate etc. and well position in life. Rahu is favoured whenever Gomed or Hessonite is used. In the old scripts Rahu is termed as atripti karaka, i.e., it is never be satisfied in any respect. Ketu has no eyes. So it functions wherever it is posited. Cat's eye or Baiduryamani is suggested for the satisfaction of Ketu. It is a spiritual planet and malechabhava.

In fine, it is realized that stone suggestion is a difficult task. So, astrologers should betaking proper care to advise stones according to the system. Barring a few, some of them give miracle effect by which a person becomes realistic to have faith on stones which are precious no doubt. Stones should be clear in all respect, so that it may not be delayed to have instant result in practice.

It is advised to wear gemstones to strengthen the weak auspicious planetary positions and the already strong planets. Different gems are recommended for different kinds of problems and these gemstones are studded in different metals. Each gemstone should be worn on it's own auspicious day after the chanting of proper mantras.

In Vedic astrology, gemstones are recommended based on your horoscope. It is believed that by wearing these prescribed gemstones you can overcome the obstacles in your chart. The cause of unhappy relationships or lack of success can be astrological. Wearing a certain gemstone may turn your love life and career around so you can have a fulfilling relationship.

Gems affects the subtle energy field, which emanates from every living thing, where our energetic and emotional habits, thought patterns,

belief systems, and so on reside. The energy pattern of a gem directly affects one's emotional and mental energies, and over a period of time this promotes long-lasting changes.

But the correct use of Gems is quite necessary. Gems are classified in to two types : Hot And Cold. Ruby, Red coral, Diamond and Cat's eye are Hot gems whereas Pearl, Topaz, Blue Sapphire and Gomed are Cold in nature.

We select Gems to increase the efficiency or for removal of the deficiency. These remedial stones act in two ways; one is by its spectrum effects and other is by radioactive effects. When a ring is worn, Gem goes on continuously vibrating its power which is absorbed in the individual aura. The protective aura thus becomes powerful to resist any untoward vibrations coming from external sources.

Upayas (Remedies)

Astrological Remedies

Astrological remedies are the solutions provided to overcome complicated situations. In Indian Astrology the main remedies include - Mantra, Tantra, and Yantra. However there are other common remedies like using gem stones and metals to control the unfavorable phase. There are various astrological remedies available in Vedic astrology such as mantras, tantras, astrological yantra, gems, rudrakshas, fasts etc. We suggest the relevant Vedic astrological remedies as per your stars in the horoscope and provide Vedic astrology yantra and gems duly purified with the auspicious mantras. They enhance the positive aura and dispel the evil obstructions in the lives.

Upayas according to the benefic and malefic effects of the Planets

Upayas of the Planets are as such :

Sun : Sun is said to be malefic if it is aspected or is associated with malefic planets or is in Libra or is situated in 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th house.

In case Sun is benefic in a horoscope then to increase its strength following *Upayas* should be performed:

1. Wear ruby on Sunday within one hour of the sunrise set in gold, copper or silver ring, touching the skin of the finger. It should be worn in *anamika* (ring) finger of left hand after being washed with *gangajal* and milk. *Mantra* which can be recited as : *'Om ghrani surayaya namah'.*
2. Wear gold chain upto stomach length.
3. Grow rose plant at home and always keep fresh roses in the pot.
4. Wear red colour clothes.
5. Use copper vessels.
6. Nail four copper nails in the four corners of bed.
7. House door should be in the east.
8. Business related with sun articles will prove good.

In case Sun is malefic then the following propitiation should be performed :

1. Do *japa* of Sun mantra 108 times daily starting from Sunday. (*Shukla paksha*).
2. Wear Sun *yantra* after getting its *puja* done on Sunday.
3. Give water to Sun daily in the morning through copper vessel and also put red *chandan*, red flower in it.
4. For 11 Sundays eat only curd in the afternoon.
5. Drink water in gold vessel.
6. Offer red Lotus flowers to Lord *Ganesh* for 1 or 21 Sundays.
7. Keep 12 Sunday fasts starting from *Shukla Paksha*. Doe not consume salt in any form on that. Eat sweet food before sunset. On last day of fast perform *havan* and give food to a holy man.
8. Give in charity articles related to Sun on Sunday to a poor or a holy man.
9. Do *Tula dan* on *Sankaranti* day.

10. Touch feet of father, elders and teachers and take their blessings.
11. Do not drink wine or eat non-vegetarian food. Keep good character.
12. Give *gur* to moneys on Sundays. Mix *gur* in kneaded dough of wheat and give it to the cow or give *chapatti* with *gur* to a cow.
13. Help blinds.
14. Do not accept or buy articles related to Sun on Sunday.
15. Throw copper coin or *gur* in running water (river) facing the flow of water on Sunday.
16. Give coconut and almonds in temple. If not possible then throw them in running water.
17. Take bath with medicines related to Sun on Sunday.

Moon : Moon is said to be malefic if it is in aspected or is associated with malefic planets or is in Scorpio *Rasi* or is situated in 4th, 6th, 8th, or 12th house.

To increase the effects of a benefic Moon in the horoscope *Upayas* to be done are as such :

1. Wear pearl in ring finger set in silver touching the finger or wear pearl locket set in silver touching the skin on Monday after purifying it by washing it with *gangajal* and milk and performing *puja*. Pearl weight should be around or more than three *rati*. *Mantra* of it is : *'Om Som Somaya Namah'.*
2. Wear silver ring or bangle.
3. Wear white clothes on Monday.
4. While leaving for some important job, eat sugar and then go.
5. On *Puranmasi* (full Moon) day make *kheer*.
6. Keep idol of your God made in silver or marble at home.
7. If possible keep white cow at home.

8. Do business of Moon related articles, for example – Business of silver made articles, chemical and liquid oriented products like milk and its products, paper, cotton, sea related business etc.
9. Nail four silver nails in the four corners of the bed or house.
10. Wear four or six faced *Rukraksh* on Monday.
11. Wear *sffatic* or pearl necklace.
12. Keep sindoor and unbroken rice in *shankh* at *puja* place in white cloth.

Upayas to be performed for malefic or weak Moon in the horoscope are as follows :

1. *Tantrik mantra japa* of Moon to be recited 108 times in a day. *Mantra* is : *'Om shran shrin shorn sah chandraya namhe'* (starting from *Pooranmasi* or on Monday of *Shukla Paksha*).
2. Wear Moon *yantra* in the neck or keep it in the *puja* (worship) place.
3. Keep Monday fast. Do *puja* of *Shivling* made of *panch dhatu* (5 metals). Read *Shiv Chalisa*.
4. Drink water in silver glass.
5. Do not drink or give milk to anyone at night.
6. If Moon is malefic in Cancer or Taurus *Rasi* (being lord of 6, 8 or 12) then do *Bhagwati Gouri puja*, if it is weak in Aries or Scorpio *Rasi* then perform of Goddess *Durga*, if it is less in strength then do *puja* of *Ma Durga*, if it is near Sun then do *puja* of Goddess *Chamunda*. For health have *Mahamritunjaya japa* done. In case *Ketu* is with Moon then do *puja* of Lord *Ganpati*. Do path of *Durga Saptshati*.
7. Give articles related to Moon on Monday. They are: rice, pearl, white cloth, cow, silver goods, oil, milk etc.
8. Give food to unmarried girls.
9. Do business of white products.

10. Pour water on *Shivling.*

11. Give water to cows.

12. Give white clothes to a holy man.

13. Do not go on long journey on full Moon or new Moon day.

14. Put silver Moon on the main entrance.

15. Give milk on Monday in *Shiva* Temple.

16. Put 21 grains of rice in *Shankh* or *Sipi* and tie it in a white cloth and throw them in running water (river) on new Moon day.

17. Take medical bath with Moon related articles.

18. Keep a vessel full of water or milk.

Mars: Mars is said to be malefic if it is aspected or is associated with malefic planets or is in Cancer or is situated in 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th house.

Propitiations to be performed for benefic Mars in the horoscope are as follows :

1. Wear red coral in index finger on Tuesday after purifying it. Ring can be either of gold, silver or copper, *Mantra* of Mars is : *'Om kran krin kron sah bhomaya namah'.*

2. Wear red clothes on Tuesday.

3. Make more use of copper vessels at home and work.

4. Grow red flowers.

5. Before leaving for an important job, eat *gur* or honey.

6. Keep copper piece in pocket.

7. Apply *Kesar tilak* on the forehead of your God idol.

8. Do business of Mars related articles i.e. : Wheat, copper vessels, brick, red cloth etc.

9. Nail four copper nails on the four corners of bed or house.

10. Wear one, eight or twelve faced *Rudraksh.*

Upayas for malefic or weak Mars:

1. Give articles related to Mars on Tuesday.
2. Perform *japa* of Mars *mantra* 108 times.
3. Wear Mars *yantra* in the neck.
4. Keep Tuesday fast.
5. If Mars is in Leo or Sagittarius *Rasi* (mainly in its *Dasa*) then perform *puja* of Lord *Kartikaye*, if it is in 3rd, 6th or 12th house then do *puja* of Goddess *Chamunda*. To get rid of loans do path of *Sunder Kaand*.
6. Read *Sunder Kaand*, Hanuman Chalisa or Bajrang Baan, *do path of Laxmi stotra, Devi kavach and Ganpati Stotra*.
7. Keep 21 *Sankpati* fasts and 21 *Vinayake* fasts.
8. Drink water in copper or bronze vessel.
9. Eat red *masoor* dal, *Tulsi* leaf, black pepper and *gur* on Tuesday.
10. Do not give food to a crippled (handicapped) person.
11. Do not wear red colour shoes or clothes.
12. Float red flowers in river.
13. Do not apply *kesartilak* or sindoor on Tuesday.
14. Give sindoor for 27 Tuesdays in a holy place.
15. Do not walk bare foot on red floor.
16. Put 7 grains of wheat, 7 grains of *massoor dal*, and red stone with sindoor on it in a red cloth and throw it in the running water on Tuesdays.
17. Do not give red coloured articles on Tuesday to your near and dear ones.
18. Take medicine bath with Mars related medicines on Tuesday.
19. Use deer skin.
20. Distribute sweet *tandoor chapattis*.

Mercury: Mercury is said to be malefic if it is aspected or is associated with malefic planets or is situated in 4th, 6th, 8th or 12th house.

Upayas to be performed for benefic Mercury are as follows :

1. Wear emerald ring or locket on Wednesday in little finger after purifying it with *gangajal* and milk. *Mantra* of Mercury is *'Om boom budhaya namah'.*
2. Wear and use green clothes.
3. Plant banana tree on Wednesday at home.
4. Plant money-plant or green plants at home.
5. Use *moong* dal for 27 Wednesday.
6. Walk bare foot on green grass.
7. Do business of Mercury related articles. They are: silver, gold, elephant tooth, ready-made garments, oil, fruits, vegetables, poultry etc.
8. Nail four bronze nails in the four corners of the bed or house.
9. Wear three, six or fourteen faced *Rudraksha.*
10. Perform *puja* of Lord Vishnu.

Propitiations of malefic Mercury:

1. Give articles related to Mercury on Wednesday.
2. Do japa of planet Mercury. Mantra is '*Om bran, brin, bron sah budhaya namah*'.
3. Do path of Vishnu sahstrnam. For problems related with business or children do puja of Lord Krishna and have Gopalsahstrnam puja done.
4. To get ride of losses etc. do path of *Ramrakshai.* For health have *Mahamritunjaya japa* done. For studies do puja of Goddess Saraswati.
5. Give study material to a poor student in need of them.

6. Give green clothes and/or green dal on Wednesday.
7. Give fruits in charity.
8. Eat Tulsi leaf and a green *elaichi* on Wednesday and float 1 *elaichi* in a river.
9. Keep far for 11 Wednesday and 11 *ekadasis*.
10. Keep idol of your God made in bronze at home.
11. Give green food (spinach etc.) to four legged animals for 27 Wednesday.
12. Give *dan-dakshina* to small girls on Wednesday.
13. Put 7 grains of *moong dal*, green colored articles and a bronze piece in a green cloth and throw it in running water on Wednesday.
14. Wear Mercury planet related *yantra* in the neck or keep it at *puja* place at home.
15. Do not walk bare foot on the green grass.
16. Do not bring parrot at home.
17. Take medicine bath with medicines related to Mercury planet.

Jupiter: Jupiter is said to be malefic if it is aspected or is associated with malefic planets or is in Capricorn *Rasi* or is situated in (being lord of 6, 8 or 12 houses) 4^{th}, 6^{th}, 8^{th} or 12^{th} house.

Propitiations to be performed for benefic Jupiter are :

1. Wear yellow sapphire (*pukhraj*) in ring finger of the left hand after propitiating it on Thursday. *Mantra* for it is '*Om brhem brahaspatya namah*'.
2. Wear yellow clothes on Thursday.
3. Prepare gram dal on Thursday.
4. Do business of Jupiter related articles, like: yellow wheat, turmeric, yellow cloth, Gold, oil, holy books etc.
5. Distribute *boondi* or *ladoo Prasad* on Thursday.

6. Apply *kesar* on the forehead for 27 Thursday.
7. Plant yellow flowers at home on Thursday.
8. Eat yellow food on Thursday.
9. Tie yellow thread on right arm.
10. Wear stomach long gold chain or gold ring or gold bangle.
11. Keep gold idol of your God at home.
12. Nail six gold nails at the four corners or the bed or house.
13. Wear nine/twelve/three faced *Rudraksha.*

Upayas to be done for malefic Jupiter:

1. Do *Japa* of Jupiter *mantra* daily.
2. Give articles related to Jupiter on Thursday. They are : yellow cloth, gold, gram dal, turmeric, yellow flowers, holy books etc.
3. Give *ladoo* or *boondi Prasad* in a temple on Thursday.
4. Do path of *Shivsahastranam* or do *Rudrabhishek daily.*
5. For children have *Santan Gopal* path done.
6. If girl is not getting married due to malefic Jupiter then look after a banana tree or a *peepal tree.*
7. Do not purchase or take Jupiter related articles on Thursday.
8. Give yellow cloth to a holy man on Thursday.
9. Do not wear yellow cloth on Thursday.
10. Give gram dal to a horse for 7 Thursdays.
11. Wear or keep at home Jupiter *yantra.*
12. Keep Thursday and *amavasya* fasts and perform *Satyanarayana katha.* Do not eat salty food on that day.
13. Do not do business of articles related to Jupiter.
14. Take medicine bath with medicines related to Jupiter on Thursday.

Venus : Venus is said to be malefic if it is aspected or is associated with malefic planets or is in Virgo or is situated in 6th, 8th or 12th house.

Propitiations to be done for increasing the benefits of benefic Venus are :

1. Wear diamond set in gold or silver ring, touching the skin in middle finger on Friday after purifying it with milk and water and doing *puja*. The *mantra* is : '*Om shukran shukraya namah*'.
2. Wear cream color clothes.
3. Use perfumes and silver ornaments.
4. Plant Tulsi plant on Friday at home.
5. Eat sugar before leaving for an important job.
6. Do business of articles related to Venus. Like: Silk material, silver, gold, rice, perfumes, milk products etc.
7. Plant white flowers at home.

Propitiations for malefic Venus:

1. Do *mantra japa* of planet Venus 108 times daily.
2. Give articles related to Venus on Friday.
3. In case Venus is markesh then have *Shatchandi puja* done. Do *Laxminarayan hirdya path*.
4. For eliminating losses do path of *Anpurna stotra* and for eliminating delay in marriage do path of *Mohini kavach* or *Kamdeva mantra*.
5. Do not wear white or cream cloth or use perfumes on Friday.
6. Keep Friday fast. Do not eat salty food on that day.
7. Give *misri* and milk at holy place on Friday.
8. Float white flowers in a river.
9. Do *japa* of '*Om Namah*.

10. For five Fridays give milk and misri to five young girls.
11. Plant white rose plant in holy place on Friday.
12. Offer white or cream cloth and perfume to a holy man on Friday.
13. Wear or keep at home Venus planets *yantra*.
14. Do not take Venus planet related articles on Friday.
15. Take medicine bath with medicines related to Venus.
16. Give some part of your food to the cow.

Saturn: Saturn is said to be malefic if it is aspected or is associated with malefic planets or is in Aries or is situated in 1^{st}, 2^{nd}, 4^{th}, 5^{th}, 7^{th}, 8^{th}, 9^{th}, 10^{th} or 12^{th} house.

Propitiations for benefic Saturn:

1. Wear blue sapphire (*neelam*) on Saturday set in silver or iron ring or locket touching the skin after purifying it with milk and *gangajal*. *Mantra* of Saturn is : *'Om shan shanacharaya namah'*.
2. Wear blue clothes on Saturday.
3. Do business of articles related to Saturn planet. They are : iron, black dal, oil, buffalo, black dog, black horse, machinery etc.
4. Make *sabut maha (urad) dal* at home.
5. Wear horse shoe ring or bangle on Saturday.
6. Burn *sarsoon* (mustered) oil lamp on Saturday.
7. Apply oil (body massage) on body for 27 Saturdays.
8. Nail four iron nails on the four corners (one nail in each corner) of bed or house.
9. Wear ten/eleven/thirteen faced *Rudraksha*.
10. Keep 'gidarh singhi' at home.
11. Keep black dog at home.

Upayas for malefic Saturn:

1. Do Saturn *japa* 108 times daily.
2. Wear or keep at home Saturn *yantra*.
3. Do *Shiv puja* with milk or *sesame* seeds, do *path or Sunder kand*.
4. Give Saturn related articles on Saturday.
5. Visit *Shani* temple in the evening.
6. Eat food in steel or iron vessels.
7. Give black til to ants on Saturday.
8. Make balls from dough of black maha (urad) dal and give them to fishes to eat on Saturday.
9. Give wood at cemetery.
10. Apply oil on whole body and take bath with soap for seven Saturdays.
11. Do not take or buy articles related to Saturn on Saturday.
12. Offer seven almonds and sabot maha (urad) dal at a holy place for seven Saturdays.
13. Do not consume wine or smoke.
14. Give money to a snake charmer for milk for snakes.
15. Keep 18 Saturday fasts. Do not eat salty food.
16. Prepare *chapatti* at home and give it to a black cow or a stray black dog.
17. Do not keep a black dog at home.
18. Take medicine bath with articles related to Saturn medicines on Saturday.
19. To stop financial loss give some part of your food to a crow.

Rahu: Rahu is said to be malefic if it is aspected or is associated with malefic planets or is situated in 1^{st}, 2^{nd}, 4^{th}, 5^{th}, 7^{th}, 8^{th}, 9^{th}, 10^{th} or 12^{th} house.

Upayas for benefic Rahu:

1. Wear gomed on Saturday or Wednesday in silver ring touching the skin after purifying it with water and milk. *Mantra* of Rahu is '*Om raa rahavay namhe*'.
2. Wear *sikka* ring.
3. Keep elephant idol at home.
4. Do the upaya of that planet where Rahu is placed in the horoscope.
5. Give wheat, green leaves to an elephant.
6. Wear elephant tooth locket or bangle.
7. Wear root of white *chandan* as a *taabiz* on Saturday.

Upayas for malefic Rahu:

1. Do *japa* of Rahu *mantra* 108 times daily.
2. Wear or keep at home *Rahu yantra*.
3. Offer *Bel patra* and flower of *Dhatura* to Shivji.
4. Eat food in iron vessel.
5. Give articles related to Rahu on Saturday. They are : blue and brown cloth, wheat, mirror, til (sesame seeds), oil, iron, blanket etc.
6. Give *chapatti* to a black dog on Saturday.
7. Burn *google* daily at home. Do *Bharav* or *Devi puja*.
8. Do not wear black clothes on Saturday.
9. Give *jaun* (barley) dough balls to fishes or jaun to poor people on Saturday.
10. Give in charity articles of elephant tooth.
11. Give dan at sun and moon eclipse time and do mantra japa.
12. Take medicine bath with medicines related to Rahu.
13. Keep wheat under a heavy article in a big place.
14. Wash wheat with milk and throw it in a river.

Ketu: Ketu is said to be malefic if it is aspected or is associated with malefic planets or is situated in 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th house.

1. Wear *lahsunia*, cat's eye on Thursday or Saturday in middle finger after purifying it with gangajal and milk. Mantra for it is *'Om ke ketave namhe'.*
2. Wear multi colored clothes and keep a multi-colored dog/ cow or rabbit at home.
3. Give food to a handicapped person.
4. Do business of articles related to *Ketu*. They are : til, oil, blanket, black cloth, *kasturi* etc.

Propitiations for malefic Ketu:

1. Do *japa* of Ketu mantra 108 times daily.
2. Wear or keep at home *Ketu yantra*.
3. Do *puja* of Ganeshji.
4. Give dan of articles related to Ketu.
5. Do not wear multicolored clothes.
6. Give dan to Brahmins on Thursday.
7. Give milk and *chapatti* to a multicolored dog.
8. Give green food to multicolored cow.
9. Give black and white til to ants.
10. Do not allow lizards at home.
11. Give dan of black and white cloth.
12. Give wooden bed in dan.
13. Take medicine bath with medicines related to Ketu.

Abhichara (Black Magic): Indications of Black magic are :

1. *Bhadhakesh* associated with 6th house or lord.

2. 6^{th} lord is in 1^{st}, 7^{th} or 12^{th} house and Mars occupies or aspects Lagna.

3. Ketu is in 1^{st}, 4^{th} or 10^{th} house and Mars aspects Lagna.

Some specific remedies:

There are certain more remedies which help us in many ways. Some of them are :

Cat's Jer	After child birth cat gives out bag type of thing. That bag is called Cat's Jar. If it is kept in locker then it increases ones finances.
Hatha Jodi	It is a plants root. It looks like two arms joined together. It save one from the scare of ghost etc. and increases ones financial status.
Siyar Singi	The one who has this comes to know about the accident which is going to take place before hand. He gets whatever he wants.
One eyed coconut	After peeling off coconut one, two or three eyes are found on coconuts head. If one finds one eyed coconut then one should keep it. It forebodes ill health.
South faced Shankh	It brings happiness in ones life.
Gorochan	It saves one from the fear of ghost etc.
Indrajal	It is a sea plant. If one has this at home one is saved from the powers of magic, ghosts etc.
Black horse shoe	It should be hanged in front of the entrance door of office or home. It saves one from evil eye, ghosts etc.
Pyramids	They help in bringing in positive energy. Do not keep iron or aluminum pyramid at worship place.

the ability to learn. It is advised that newly wed couples should not wear this because it impairs conjugal happiness due to

reduction in sexual desires.

Represents	Finger	Used with Metal	Std. Weight
Mercury, our communication skills	Little finger	Gold	6.5 Carats

Topaz

Topaz is one of the most widely used gems to help achieve better financial status. It is also believed that if there are obstructions in finding a suitable match for a girl, she gets married by wearing Topaz. This is normally yellow in color. It improves vision, gives life security, protects one from poverty, removes adversity, misfortune and melancholy.

Represents	Finger	Used with Metal	Std. Weight
Jupiter	Index finger	Gold	6.25 Carats

Diamond (Heera)

It is said that the one who wears a diamond has a luxurious life. Diamond is also

supposed to enhance the name, fame and artistic quality of a person. It also enhances sexual power, cures diabetes, diseases of urine and venereal diseases, skin and uterine diseases.

Represents	Finger	Used with Metal	Std. Weight
Venus	Middle finger	Gold	2 Carats

Yellow Sapphire (Pukhraj)

Yellow sapphire gemstones are very useful in astrology and vedic properties. It has many healing powers and is very important in star signs. It is said that this gem increase financial status. It will give wealth, good health, fame, name, honour and success too.

Represents	Finger	Used with Metal	Std. Weight
Jupiter, our spiritual teacher	Index finger	Gold	6.5 Carats

Blue Sapphire (Neelam)

Blue Sapphire removes evil effects of Saturn. It is said that blue sapphire has the magical power to elevate its user to a higher status from all sides. However there is a caution. Sometimes this stone may react adversely. It is suggested that Blue Sapphire should be tested for one week before final wearing. It could give you everything you could desire such as health, wealth, longevity, happiness. It also restores lost wealth and property. Can improve fertility in a barren women.

Represents	Finger	Used with Metal	Std. Weight
Saturn, our duties & salvation	Middle finger	Silver	6.5 Carats

Gomed (Gomode)

This Gem is for Shadow planet Rahu. The Shadow planet Rahu is supposed to be responsible for all sorts of delays or very late fulfillment of ambitions. Gomed can help in achieving speedy success in less time than expected. Gomed is normally reddish-chocolate in color. It cures diseases caused by affliction of Rahu and Saturn. It also increase appetite, vitality, confers good health, wealth, happiness and all sound prosperity.

Represents	Finger	Used with Metal	Std. Weight
Rahu	Middle finger	Silver	6.5 Carats

Cat's Eye (Lahasunya)

Cat's eye is useful for eradicating evil influences of Ketu and diseases given by Mars. This protects its wearer from hidden enemies, mysterious dangers and diseases. This is normally milky in color. For businessmen, it is a miraculous result giving stone. Bestows wealth by secret means like horse racing, gambling, stock exchange market and speculations.

Represents	Finger	Used with Metal	Std. Weight
Ketu, which represents our past karma	Middle finger	Gold	6.5 Carats

Gems for reducing misfortunes:

To reduce the evil effects of 6th, 8th and 12th houses and their lords, one should strengthen 5th, 9th, and 1st house by wearing gems related to the lords of 5th, 9th and 1st house. Tripod and Bipod of Gems for reducing evils and misfortunes for each are as follows :-

Rasi	Tripod	Bipod
Aries	Red Coral, Ruby, Yellow Sapphire	Ruby and Red Coral
Taurus	Diamond, Emerald, Blue Sapphire	Emerald and Blue Sapphire
Gemini	Emerald, Diamond, Blue Sapphire	Emerald and Diamond
Cancer	White pearl, Red Coral, Yellow Sapphire	White pearl and Red Coral
Leo	Ruby, Red Coral, Yellow Sapphire	Ruby and Red Coral
Virgo	Emerald, Diamond, Blue Sapphire	Emerald and Diamond
Libra	Diamond, Blue Sapphire, Emerald	Diamond and Blue Sapphire
Scorpio	White pearl, Red Coral, Yellow Sapphire	White pearl, Yellow sapphire.
Sagittarius	Ruby, Red Coral (*pukhraj*)	Ruby and Yellow Sapphire
Capricorn	Emerald, Diamond, Blue Sapphire	Diamond and Blue Sapphire
Aquarius	Emerald, Diamond, Blue Sapphire	Diamond and Blue Sapphire
Pisces	White pearl, Red Coral, Yellow Sapphire	Red Coral, Yellow Sapphire

Those who can afford to buy three gems should go according to Tripod. Those who can not afford to buy tripod or bipod (2 gems) should wear only Red Coral if they were born in Aries, Cancer, Leo, Scorpio, Sagittarius and Pisces Lagna. Those born in Taurus, Libra, Gemini, Virgo, Capricorn and Aquarius should wear Turquoise or Firoza. According to Astrologers, gems meant for lord and sub-lord of the 11^{th} house or *Nakshatra* lord of the 11^{th} lord may help one in fulfillment of one's desires.

Note: *Gomed* and cat's eye should not be worn along with ruby, pearl, red coral and yellow sapphire.

Gems for hastening marriage: Ladies should wear Red Coral and Yellow Sapphire while men should wear White pearl and White Sapphire.

For success in competitive exams: Emerald, Red Coral and Yellow Sapphire should be worn. For I.A.S. etc. type of jobs one should wear Ruby to strengthen the planets.

For promotion in Service: Emerald, Yellow Sapphire and Lapis Lazuli should be worn.

For success in trade and business: Emerald, Yellow Sapphire and Cat's eye may be worn.

Professional Gems:

For better success in profession gems recommended are as such:

Rasi	Gems	Devtas for worship
Aries	Ruby, White pearl	Vishnu and Lakshmi
Taurus	Blue Sapphire, Emerald	Vishnu and Lakshmi
Gemini	Emerald, White Sapphire	Vishnu and Lakshmi
Cancer	Red Coral, White Pearl	Shiva and Durga
Leo	Red Coral, Ruby	Shiva and Durga
Virgo	Emerald, Diamond	Vishnu and Lakshmi
Libra	Blue Sapphire, Diamond	Vishnu and Lakshmi
Scorpio	Ruby, White pearl	Vishnu and Lakshmi
Sagittarius	Ruby, Emerald	Vishnu and Lakshmi
Capricorn	Diamond, Blue Sapphire	Vishnu and Lakshmi
Aquarius	Diamond, Firoza	Vishnu and Lakshmi
Pisces	Red Coral, Yellow Sapphire	Shiva and Durga

Mantras

Mantras relate to the repeated chanting of auspicious lines or words to overcome the problems. Each root word produces a sound that activates a different center in the human body which correlates to the particular planet.

Mantra for Improving Life

(This Mantra is from Ch. IX of the Bhagvad Geeta. It is the Verse 22)

Ananyaa shchinta yanto maam
Ye janaah paryupaasatey
Teshaam nityaa bhiyuktaa naam
Yogakshemam Vahaamyaham

(It means: To those men who worship Me alone, thinking of no other, of those ever-united. To those men, ever-united in love, who surrender to Me, after having done their best. I secure what is not already possessed, and preserve what they already possess).

Mantra for a Peaceful Life

Sarveshaam Svaastir Bhavatu
Sarveshaam Shaantir Bhavatu,
Sarveshaam Poornam Bhavatu
Sarveshaam Mangalam Bhavatu
Om Shanti, Shanti, Shanti.

(May Health abound forever. May Peace abound forever. May complete abundance, abound forever. May auspiciousness abound forever. Om Shanti, Shanti, Shanti !)

Mantra for Prosperity

Aayur dehee Dhanam Dehee
Vidyaam dehee Maheshwari
Samastamakhilam dehee
Dehee mey Parameshwari.

(Give me long life. Give me wealth. Give me knowledge, O Maheshwari (Mother Goddess), O Parmeshwari, give me also everything else that I desire). (This is a mantra of Maheshwari. Maheshwari is the consort of Maheshwara, another name for Shiva. It is said that Shiva always grants the boons of those that pray to him or his consort).

Mantra for Success

Krishna Krishna Mahaayogin
Bhakttanaam Bhayankara
Govinda Parmaananda
Sarvey Mey Vash Maanay
O Krishan, O Krishna !
Thou art the Yogi or Yogis.

(Thou bestowed fearlessness on the devotees. O Govinda ! Thou art the giver of Supreme Bless. Bring everything to my favour).

Maha Mrityunjaya Mantra

Aum Trayambakam
Yajamahe,
Sugandhim Pushtivardhanam;
Urva Rukamiva Bandhanam,
Mrityor Mokshiye Mamritat.

We worship Shiva – The Three-Eyed Lord. Whose eyes are the Sun, Moon and Fire. Who is fragrant and nourishes all beings; May he protect us from all disease, poverty and fear. And bless us with prosperity, longevity and health. May he liberate us from death, For the sake of immortality; As the cucumber is automatically liberated, From its bondage from the creeper when it is fully ripens.)

Bhagavad Geeta Mantra

Karmanye Vaadhika-raste,
Maa Phaleshu Kadachana;
Maa Karma-phala-hetur-bhoorma,
Te sangostwakarmini.

(Your right is to work only, But never to its fruits; Let not the fruits of action be thy motive, Nor let thy attachment be to inaction).

Tantra

Tantra (Sanskrit : loom), tantric yoga or tantrism is any of several esoteric traditions rooted in the religions of India. It exists in Hindu,

Buddhist, Jain, and New Age forms. Tantra is used when the situation becomes adverse and no solution is found even by Mantra.

Yantra

Yantra is a mystical diagram, an instrument or an apparatus to represent gods and deities. Yantra, the most effective remedy, is used when the process of remedy has to be followed for a longer period and when it is not possible to practice other remedies. Yantra is the visible means to gain power, wealth and nullify the malefic effects of planets. Yantra needs to be purified by auspicious mantras for effective results. The remedies do not bring about success directly but they just help overcome the obstacles and difficult situations. Remedies can not substitute the efforts that are mandatory to achieve the goals.

Fasting

Fasts are recommended on a specific day and on that appointed day clothes are worn according to the planet for whom the fast is observed and using crystal or Rudraksha bead mantras have to be chanted to appease the planet. Fasts observed with the proper japams give ten fold effect to the person who is observing the fast.

Other Upayas (Remedies) related to Service Profession and Business:

- Should you be not getting an employment or job despite much efforts, make big and smooth lemon (ball) of yellow colour, cut it into 4 equal pieces and throw one piece in each major direction, on a crossing. Do so for 11 days in a row and you will get employment.
- Should you feel as if some one has had progress in your concern bound by an evil spirit, have a tooth of a boar placed on the wall of your premises (of establishment) in such a way that it may be visible to all who come in Do so on the first Wednesday of any bright half. Also, decorating the Shwetark Ganapati (white idol) with Sindoor-coating and the silver foil also ward off such evil effects and your concern progresses very fast. Not only that, you will develop a knack of taking right decisions at due time.

- When going on an important mission take a piece of Roti in your hand and throw it in the direction you find many crows. This shall ensure success in your mission.
- Soak black grams on Friday night and prepare them (by seasoning) in mustard oil. Give a little of the prepared grams to a horse or buffalo and another part to a leper. Keep the third part on your threshold after taking it round your head in anti-clockwise direction. Do so for forty days to ensure smooth sailing in the professional field.
- Take a piece of a thread made of raw cotton or Kachcha soot and dye it with pure saffron chanting the following name: '**Om Mahalakshmyei Namah'.** Tie this thread at your business-shop or establishment. Your business shall flourish. For those in service should keep this thread in the drawer of their table for better service conditions and to get quick promotion.
- Those going on a repeated business trips should keep one and a quarter rupee at a safe and hidden place. After coming back give that to a beggar. Your mission will be accomplished easily and smoothly.
- Should you be finding labour trouble in your unit, pick up an iron nail that you happen to find lying on your way while coming to your concern. Wash it first in a buffalo's unit and then with Ganga water and throw it towards the shed where your workers work. The workers will not create any disturbance and your concern will do well.
- Procure 7 green chilies with straight stem and a lime on any Tuesday. Thread them all in a black thread and tie them with the help of a peg outside your premises. Do so on every Tuesday. This measure ensures flourishing business. You can do so even on Saturdays as well.
- Those businessmen facing recurring losses must have the 'havan' done at their place with Gayatri Mantra. Then collect the ashes at the altar in a white cloth and keep it preserved at your home or office or shop. Your business will flourish. In case you have chronic

bad health problem, put a little of that ash on your forehead as well. You will have your health related problems also removed.

- Many a times it has been observed that an industrialist gets enough encouragement to start a new industry after getting tremendous success in the old one but then the new one becomes quite a nightmare. In such a condition take the following measure. On any Saturday bring anything made of iron (any iron piece) from the old concern to the new concern and before keeping it in the new concern put some black Urad around it. Make sure that the thing once kept at a place is not removed. This will encourage the new concern to flourish as well.
- If you want to please your seniors (in service) or get transferred to your desired place, for 27 days in a row offer water, in which a Sun-flower (Suraj Mukhi) has been soaked, to the rising sun along with the flower. You will have your desire fulfilled.
- If you fail to get success in business despite much efforts, remove the wild growth (Kharapatvar) around the Shyama Tulsi plant and tie that growth in a yellow cloth, keep it on your business premises. Do so on any Thursday for quick success.
- If you find success eluding you in various pursuits, take a little ash from the altar where Vishnu Yagya has been performed. Now get an image of your Pitra (manes) created with the Kusha grass. Douse it with Ganga water, put a little of the Yagya vibhooti (ash) on them and offer some Prasadam while praying for your success. Also chant a chapter from any religious text and let that 'Kusha' image floated on the flowing water. This you can also do for getting success in any competition. You will surely succeed. When you have achieved success offer some alms in donation to the deserving brahmani (wife of Brahman).
- For getting over business problems, after your bath offer water to the rising sun while chanting any **Surya Mantra** (including the **Gayatri Mantra**) and also concentrate on **Mahalakshmi, Mahasaraswati and Mahakali**. Offer the Goddesses flowers and keep a Ghee-filled lightened lamp before their images. Also offer a

lota full of water of the Tulsi plant. Sing the Aarti of **Mahalakshmi** and offer Ghee and sugar as Bhiga (Prasadam). If you take these precautions for 1 ¼ months your business shall surely pick up.

- Should you be facing problems at your working place due to dwindling number of customers or any such problem, on any Saturday cut to pieces 5 lemons and with them a handful of Sarson (mustard seeds), 1 clove (lavanga) and some grains of black pepper and keep them at your working place. Next day press all the material between your hands and throw them away. Do so for some days to reap on amazingly positive result. Your income shall rise tremendously.

- Write the following famous ***Mantra***. On any Sunday take 22 black Urad grains and sprinkle them on the floor of your business premises after chanting the Mantra for 22 times.

Om Bhanwar Veer Tu Chela Mera !
Khol Dukan Bikra Kar Mera !!
Uthe Jon Dandi Bike Jo Maal !
Bhandar Veer So Kare Nihaal !!

- Should you encounter much problems in your business, feed atleast 10 blind persons and reverentially service your parents. All the obstructions and troubles will be removed.

- For ensuring growth of your business clean a part of your business premises with Ganga water and make a Swastik mark on that place with turmeric paste. Now place on it some grains of 'Chane ki dal', jaggery, and keep a Desi ghee burning lamp while praying for your speedy business growth. This ritual should be performed on any Thursday.

- If you have to go for any important assignment, take a lemon and pierce into it 4 cloves (lavang) and chant the following mantra: **"Om Shree Hanvmate Namah".** Having chanted it for 21 times take that clove-fixed lemon and go on your mission. Your success will be assured.

- In case you face some business problems whenever you buy some iron material or machine, always buy some toys for the children along with the iron purchase. This shall ensure the problems getting solved.
- If your business or profession be sluggish, make some Besan laddoo and let them go round your head for seven times on any Wednesday evening and feed them to a yellow or white cow on the Thursday morning. Your business will flourish.
- Should you want speedy growth in service, offer to birds cereals of seven varieties.
- Your income shall rise if you offer black-wet grams to monkeys on Tuesday.

Chapter 22

Queries

Can I Cut a Figure in the World ?

One will become popular only when the houses 10 and 11, are strong and favourable. If he/she were to crush his opponent he/she should be eloquent and possess reasoning faculties.

When Will a Business be Started ?

Business

It clearly shows that one does not relish subordination, but one is prepared to take chances, be bold and pushful and try to come out successful in the line chosen. Therefore, Mars or planets in the constellation of, or sub of Mars, gives courage and confidence.

Secondly, business indicates that the native cannot have a steady income, a regulated increase is one's earnings etc. It is, anyhow, a speculation. Normally one who makes money by selling perishables suddenly incurs loss due to unforeseen circumstances and the havoc due to natural causes, like rain, thereby breaches, no communication and transport and the whole goods get spoiled and perish. He who books ice bars, who deals in fruits, flowers etc., has to incur loss. How can he anticipate ? Does it not affect his income and capital ? So where is steadiness in business ? Take the case of share brokers ? What chance have they to take ! they are jobbers. Hence business is one, in which one will have either fortune or misfortune or one following the other. One may call it as an independent business. No. A servant has a steady income and if he pleases one or two souls, it is enough. He draws his salary; he has his regular increment etc. But, in business, one has to

depend on (a) the suppliers, (b) the stores without any damage, (c) the customers, (d) the tax department officials, (e) the fluctuation in the market, etc. Indeed, he depends entirely on his Fate and only these people can endorse that the attempts are ours but the results are entirely in the hands of god, which is nothing but the fruit of the past Karma.

Hence business indicates speculative income. A business man can thrive when the 2nd and the 11th houses are not afflicted.

Planets occupying earthy signs are more favourable than those in other signs.

The same business will be continued if the planet which rules the following periods are not placed in 6, 8 or 12 to the running period and they are not in a movable sign - Chara Rasi. But if they are in common sign - Ubhaya Rasi, he or she may take up another business also and concentrate more on the business taken up without severing connection with the original.

If the planets in 6 or 8 or 12 were to occupy a fixed sign, it threatens loss, difficulties, disharmony, depression, danger in business and he will neither change his business, or add anything else to the original one.

Good aspect between

(a) lord of 2 and lord of 10,

(b) lord of 2 and lord of 6,

(c) lord of 2 and lord of 11,

(d) lord of 6 and lord of 11,

and bad aspect among

(e) lord of 8 and lord of 4,

(f) lord of 8 and lord of 12,

(g) lord of 8 and lord of 5, and

(h) lord of 12 and lord of 5, promise continuous and satisfactory gains in business.

One may possess very good knowledge. One may have decades of vast experience. One can speak on the platform how a business is to be done: a big project is to be launched etc. This is what Goddess Saraswathi, Goddess of Wisdom has sanctioned him. But, in business, he will be a failure as Goddess Lakshmi, Goddess of Wealth, has not shown Her mercy in his case. As Venus represents Goddess Lakshmi, those who have (a) Venus well posited in the horoscope, (b) Venus in any manner connected with houses 2, 6, 10 or 11, (c) Venus forming good aspect with lords of 2, 6, 10 or 11, or planets occupying 2, 6, 10 or 11, will surely have grand success, immense gains, social success, popularity during the conjoined period of Venus or the planets in Venus constellation and the planet with which Venus has harmonious aspect.

One can make money by fair means and one can have overdraft facilities, banker's assistance, customer's cooperation and no penalty from any department, if the strongest benefic Jupiter forms a favourable aspect with planets in, or planets owing the houses 2 or 6 or 10 or 11.

By other means also one can hoard money if Saturn is well posited and it forms beneficial aspects with planets occupying or ruling the houses 2 or 6 or 10 or 11.

If one has a beneficial aspect from Venus to Jupiter and a bad aspect from Venus to Mercury, then, he may gain money as an advocate, in his so-called independent business and lose money in any business. Larger income is promised during the conjoined periods of Venus as well as the planets in Venus constellation and Jupiter or the planets in Jupiter's star. But during the conjoined period of Venus and Mercury, one is threatened of the loss.

If in one's horoscope, the lords of 2, 6, 10 and 11 do not receive beneficial aspects but there are many adverse aspects, he can be a servant and never be in any business.

Very big organization, industry, business etc. can be ablely tackled, managed and handled by those in whose charts the slow moving planets, Jupiter, Uranus, Saturn and Neptune form agreeable aspects.

Generally, favourable aspects between Moon or Sun and Saturn are advantageous to hoard up money.

Mercury is auspicious to give varieties of business. Also one can be a successful businessman by advertisement or be a good salesman. For those, Mercury forms good aspect; whether he advertises or not, he will become popular. But bad aspect to Mercury can bring ill-repute, loss of publicity, etc.

Business or Service : Promotion When ?

Business or service: Service is indicated by houses 2, 6 and 10 and the significators must be in the sub of the planets occupying fixed signs, because planets in movable signs indicate change in one's career, i.e. one leaves in institution and takes up another, planets in common sign show that the native will have a temporary transfer or be transferred to another department, by the services being lent and having a lien in the parent department, planets in fixed sign show that person will continue to serve during the period of those planets occupying the sub of the planets in fixed signs.

Promotion: For promotion in service one has to judge houses 2, 6, 10 and 11.

Failure in Business !

Horoscope:

Rah 4-50 Jup 19.16
11 9
12 Lag 2°0' 8 Mon 2.11
10
Mar 26-24 1 7
4
Ven 12.33 Sat 20.29 2 Mer 23.5 6 Ket 4.50
3 5
Sun 27-54

Rah 4-50	Mar 26-24	Ven 12.33 Sat 20.29	Sun 27-54
	13-7-1913 East Pakistan		Mer 23.5
Lag 2°0'			
Jup 19.16	Mon 2.11		Ket 4.50

Jupiter Dasa 1 year 4 months 17 days.

Those who follow the text books can give prediction for and against. Because the slokas found are not uniform. One contradicts the other. One says Rajayoga. The other denies.

Venus and Saturn are bosom friends. They are conjoined together in the Kona sign. Venus is the only Rajayoga adhipathi. So it must bring fortune.

In other words from Uttrakalamrita if Venus or Saturn happen to produce Rajayoga, if either is strong by occupying either exalted sign or own or Vargotham amsa one must beg alms in the street even when one is born very rich. If one quotes this sloka, another person born with the conjunction or aspect among Venus and Saturn and birth ascendant, Capricorn, Makara, denies it, saying that he minted money during Venus Dasa. In his horoscope, Venus and Saturn are in the same Taurus. Also he adds, it is only for the mutual Dasa and Bhukti of Saturn and Venus, Kalidasa has told that own house and exaltation sign are undesirable and it is not applicable to other bhuktis in Venus Dasa. In my case, even that failed. Some others will say that

(a) Lord of 1 and 2 in 5 is beneficial.

(b) Lord of 5 and 10 in 5 is advantageous.

(c) Lords of 2 and 10 Conjunction is favourable.

(d) Lords of 2 and 5 conjunction is lucky and so on.

Planets in their Dasa can bring forth the matters signified by the lord of the constellation by its occupation and ownership. While such matters are included in the portfolio of the Dasa lord then favourable or unfavourable results in those matters depend on the sub lord. The above two rules are universal.

Venus is in Rohini. It is ruled by Moon. Moon is in the 10th bhava. (house sign). Therefore, it denotes Profession. Hence planets in Rohini Hastham and Sravanam planets in Rohini Hastham and Sravanam governed by Moon indicate maters connected with profession.

Whether one is successful or one is a thorough failure is shown by the lord who governs the 'sub' division occupied by the Dasa lord.

Venus is in the sub of Rahu. Rahu is not conjoined with any planet nor aspected by any planet. It is in the second Bhava (3rd house). It also represents lord of Pisces who owns Sagittarius also. 3rd cusp falls in Pisces. 12th cusp is in Sagittarius. Therefore Rahu indicates the matters of 2, 3 and 12 houses. Whenever an evil planet is connected with the matters of the houses 2 and 12 and it is evil, then it causes loss. It is detrimental. Hence Venus in the constellation of Moon in 10th Bhava and in the sub of Rahu denoting 3 and 12 house matters will cause damage, bring out changes and spoil one's career. That is why you had been losing after Venus Dasa started and the balance was nil from Venus Dasa Moon Bhukti Rahu Antara.

In this connection, I would like to say –

(a) All those born in Capricorn having Venus and Saturn in Vrishabha will not become bankrupts.

(b) All those born in Capricorn having Venus and Saturn in Vrishabha cannot become multi-millionaires.

Whether one will lose or gain is to be judged from the lord of the constellation and sub lord. Venus can be in Sun's star Karthik, or Moon's Rohini constellation or Mars asterism Mrigasira. Depending on the house occupied by Sun, one is to judge what results Venus can give to him. The sub lord will show whether such will be favourable or unfavourable (Venus in Sun's constellation). Depending on the house occupied by Moon one is to judge what results Venus in Moon's constellation indicate and whether the matter will materialize and be helpful or whether one will be disappointed is to be read from the lord who rules the sub.

So also depending on Mars' occupation, note the portfolio of Venus in Mars constellation. Good or bad depends on the position of the Sublord. (Imagine that there is water in a reservoir which is shown by the lord of the Constellation). Also, imagine that there are nine taps attached to the reservoir. Beneficial sub lords show that their taps are clean and they allow the water to flow. Unfavourable sub lords tighten the tap and block the flow of water. Thus you have to judge.

Being a Partner in Business ?

Horoscope

Mer 28-10
Rah 17-09
11 12
Lag 23-36
Sun 23-36
Jup 21-54
Ven 14-23
9 8
10
1 7
4
Nep 24-11
Mon 4-31
Mar 17-46
Ket 17-9
2 3
6 5
Ura 8-21
Sat 25-10

Rah 17-09			Ura 8-21
	6-2-1950 6.45 A.M. 11039' N and 78012'E		
Lag 23-36 Sun 23-36 Jup 21-54 Ven 14-23			Sat 25-10
Mer 28-10			Nep 24-11 Mon 4-31 Mar 17-46 Ket 17-9

Sun Dasa balance 2 years 4 months 3 days.

For business, one has to judge the houses 2, 6 and 10. For partnership judge houses 7 and 11.

Rahu is in the second bhava. No planet is in its star. So Rahu is very strong. 6th house is vacant : 10th remains unoccupied. Lord of 2 is Saturn: No planet is in its star. Lord of 6 is Mercury: Rahu is in Revathi ruled by Mercury. Lord of 10 is Venus: Saturn alone is under the sway of Venus and it is in Poorva-palguni.

Hence Rahu, Saturn and Mercury indicate the business. During Rahu Dasa, Saturn Bhukthi, Mercury Anthara, you will be taken as a partner i.e., in January 1975.

One should never link his or her fortune with another in business, if Saturn is in the 7th. Still worse, if Neptune is in the 7th cusp. If Saturn or Neptune happen to be in the 7th cusp, then all the hard labour and gains through the influence and efforts of the person will be enjoyed by the partner who gains experience to cheat him; the partner knows no law; but he will be unscrupulous, silly and swindling. Luckily there is neither Saturn nor the dangerous Neptune.

Lord of 11 Mars is in the constellation of lord of 7 and is also conjoined with lord of 7. Therefore, whomsoever you select as a partner or whomsoever takes you as a partner will have permanent tie with you and it will be profitable.

Planets in the constellation of lord of 6 and sub of 2 or 6 or 10 or 11 will arrange to have the share of profit in time. Because 7th house shows partner. Therefore 6th house denotes the issue of cheque by the partner. 2, 6, 10 and 11 houses denote the receipt of cheques by the natives. Luckily, you will have such business in Rahu Dasa. Rahu is tenanted in Revathi star ruled by Mercury who is lord of 6. Hence you will earn as a partner in business and the partner will be reliable.

10th house also may be judged whether the partner in business will be reliable and sincere. Because in Jataka Tatwa, Mahadeva has said that malefics in 4 makes one insincere. As 7th house denotes partner and the 4th there from is the 10th house, the meridian denotes whether the partner will be reliable or not.

If there are more than one partner how to judge who will be reliable and who will misbehave ?

Only those who are connected, in any manner, with houses 7 and 11 can become partners. If they have connection with lord of 12, then there will be undesirable partner also. If the ruling planets of the partners are not connected with 12th house, then those partners are reliable. But if the ruling planets of the partners are those planets connected with your 12th house, then they will be your secret enemy or those who bring about loss or those who are unreliable. Hence, you have to make a choice. Your 12th bhava is Sagittarius. It is occupied by Mercury, Venus and Jupiter and owned by Jupiter. Therefore, do not join with people born in Arudhra star, Punarvasu star and Revathi star. Also avoid Gemini and Pisces borns. The most favourable ones are Dhanishta and Anuradha.

Start of Career ?

Let us analyse following horoscope:

Mon 3-09 Rah 19-35 12 1
Lag 16-10
10 9 Jup 2-29
11
Sun 20-01 2 8
5
Ura 2-27 Mer 11-58 Ven 18-07 3 4
Mar 13-57
7 6 Ket 19-35
Sat 24-39
Nep 17-16

	Mon 3-09 Rah 19-35	Sun 20-01	Ura 2-27 Mer 11-58 Ven 18-07
Lag 16-10	04-06-1948		Sat 24-39
			Mar 13-57
Jup 2-29		Ket 19-35	Nep 17-16

Ketu Dasa balance 5 years, 4 months, 11 days. Consider houses 2, 6 and 10.

Moon is in 2 : Saturn is in 6, Jupiter is in 10. Moon's constellations are Rohini, Hastham and Sravanam. Sun is in Rohini. Saturn rules Pushya, Anuradha and Uthrapadra. None in any of the three stars. Punarvasu, Visaka and Poorvapara are governed by Jupiter – None in any. Therefore Sun is the strongest. Next comes Jupiter and then Saturn.

Moon is conjoined with Rahu. Venus and Mercury are in Rahu's constellation, Arudhra. Ketu is in Swathi. Hence Mercury and Ketu also indicate.

In Sun Dasa, Sun, Bhukthi Rahu Antara, a new cycle of life will start : (a) Dasa changes, (b) planets in the 12th sign to dasanatha brings about a change in one's routine life – if one is in service, he will proceed on leave or retire; if one studies, he discontinues; or if one is a student, he enters into service or starts a business or joins one which is already functioning. Sun, Moon, Saturn and Jupiter denote that the native will manage a mine wherefrom chemicals may be obtained. Since the native will be entering the period of Sun which is in the constellation of Moon, lord of 10 counted from the 9th house, he will work with his father all through the periods of Sun and Moon till 1989. As Mars is in the Bhadhakasthana (11th) counted from the 9th house and Rahu is in 7 to the 9th house, Mars Dasa, Mars Bhukthi Rahu Antara (in the end of 1989) indicates that he will severe his connection and the native will be

at the top as Managing Director and carry on the business with courage and confidence which will crown the native with success. Therefore, the native will start his life from October 1989.

Health & Loss

Let us analyse the following horoscope of a native who is an intelligent girl with silver spoon in her mouth born on 27-3-1946 :-

Rah 1.57 Sat 24.59 Mar 26.57 3
5
Nep 16.09 6
Lag 26.57
2 Ura 20.55
4
Jup 1.32 7
1
10
Ven 26.16 Sun 13.03 Mer 11.15
8
9
12
11
Mon 28.58 Ket 1.57

Ven 26.16 Sun 13.03 Mer 11.15		Ura 20.55	Rah 1.57 Sat 24.59 Mar 26.57
	Chart		Lag 26.57
Mon 28.58 Ket 1.57		Jup 1.32	Nep 16.09

Balance Sun Dasa 4 years, 10 months, 2 days.

Beginners of astrology wonder how there could be a birth in such a rich family having 3 evils Saturn, Mars and Rahu in Vyaya Sthana, the 12th house and lord of lagna conjoined with Ketu in 6. The majority of the planets are in 6 and 12.

Some astrologers had predicted that she would suffer during Moon Dasa. Actually she has grown up nicely without any ailment during Moon Dasa. They also added loss during Mars Dasa which commenced on 29-1-1961. So far, there was no loss to her or to any member of the family.

Let us analyse the following horoscope of a person who has asked, "Will I stick on the present job or will I take up another ? If so, when ?

As regards profession, one is to take into consideration the houses 2, 6 and 10. To find out the significators, one has to follow always the same rule. "What is it ?"

(1) The strongest of the significators would be the planets occupying the constellation of the planets deposited in these houses 2 or 6 or 10.

(2) Then the planets which are tenanted in those 3 houses will be next in strength.

(3) The planets situated in the constellation of the lords of the houses 2, 6 and 10 are to be taken. They are third in rank.

(4) Next only follows the lord of the houses 2, 6 and 10.

If the significators so found out happen to be weak, and if there are planets which are conjoined with or aspected by any of the significators and if they are very strong, much stronger than the significators, then the planets with which the significator is conjoined or the planets, which receive aspect from the significators will surely give the results in their period.

If you feel any difficulty to judge which planets are the real significators to answer your query please follow this method. (1) What is the day-to-day ? Who rules the day ? (2) what is the Nakshatra, i.e. in which constellation does the Moon pass and who is the lord of the Nakshatra ? (3) In which sign Moon is transiting and who is the lord of the sign and then (4) the lord of the Lagna.

Thus, you have to take the planets ruling the moment at which there is the urge to put a particular question. Let us proceed. Today, it is Tuesday. It is ruled by Mars. Now Moon is in the first degree of Gemini. The Nakshatra is Mrigasirisha, which is ruled by Mars. The sign is Gemini, which is ruled by Mercury. The lagna is Leo (Simha) which is owned by Sun. Also, it is necessary to note the asterism in which the lagna has fallen. Lagna is in the last portion of the star Poorvapalguni (otherwise called Pooram), which is governed by Venus-Sukra. Therefore, Shukra also must be taken. Hence, the number of planets are four. The significators are four and one has to take Mars, Mercury, Sun and Venus.

Then what is the nature of the profession ? He may be in the Government Press where in artistic display is done. Because, Sun represents the Government, Mercury denotes the paper, publicity etc. Mars, the press and (Venus) Shukra for beauty. Or, he may be working in a Chemical Engineering concern who may supply chemicals to Government like Bleaching Powder, Mettur Chemical Industry like that. Or, he may be a Mechanical (Mars) Engineer (Mercury) with security of service (Sun) in any automobile (Venus) Engineering concern.

So, we are required to know the department in which the native is working. In this case, the native was working in Royal Enfield as a Mechanical Engineer.

Then no planet has failed to give the result. It is a sound concern. So, there is security of service. Venus shows vehicles, Mercury engineering, Mars machinery, Sun, security of service. Therefore, the four planets which rule the moment happen to be very correct.

Now, let us look at the chart. He is born in Cancer Lagna (Karkata). There is no planet in the 2nd house. No planet occupies the 6th, but there is only Ketu in the 10th house. Ketu's Nakshatras are Aswini, Makam and Moolam. There is no planet in Aswini and none in Moolam. But the three planets which occupy Makam are Mars, Mercury and Sun. Now, we have to see how Venus gains strength and it is one of the significators. It will be seen that Venus is in the constellation of lord of 10, Mars. Jupiter also is in the constellation of lord of 10, Mars. Therefore, actually he has got Mars, Jupiter, Mercury, Sun and Venus indicating his profession. Now, when we calculate the time when he ought to have entered into service, it is to be said that during Jupiter Dasa, Venus Bhukthi in any of the Antaras of Mars, Mercury and Sun, he must be appointed. Actually in that of Jupiter, Venus and Mars, he was appointed in July 1959. Therefore, Krishnamurti Padhdhathi very clearly indicates the ruling planets or the significators for any particular query by taking the movement of query, when read with the horoscope it will prove to be true.

If the same native would have had in mind to put a question, say, about the date of birth or about the lagna or the Moon sign, then also we have to take like that. But she has no other query, except to know the signification of profession. The lady has no urge for anything else. But the urge is to find out only the significators for the profession. Therefore, whatever be the nature of he query, mysteriously God, the Almighty, has its own plan plays His part promptly and places the planets properly in such a position that there is 100 percent agreement between the ruling planets at the time of query and the significators for the particularly query to that chart.

How to Predict an Election Results?

"Will I win? The question was posed by a gentleman who was contesting election for a seat in the Milk Producers Society. He came to me five days before he had decided to file his nomination papers. I lost no time in asking him to come out with a number between 1 and 249, and he said `129' without any hesitation.

I took up his query for answer on the same day but after an interval of a few hours. It was 8-21 PM (IT) on Saturday, July 31, 1971. The place of judgment was Master (Gujarat).

The horary chart for the number '129', the house positions referring to the number and the planetary positions for the time when the matter was judged, is reproduced here for the information of the readers.

A. Chart:

Nep (R) 6°59'
II 5°01'
Jup 3°12'
8
III 5°01' 9
Mon 27°18'
Asc 5°33'
XII 7°23'
Ura 16°55'
6
5
XI 7°23' Mer 11°19'
Mar (R) 26°00'
Rah 21°18'
IV 601
7
10
4
1
X 6°01'
Ven 6°44'
Sun 14°18'
Ket 21°18'
V 7°23' 11
12
VII 5°33'
3
2
IX 5°01'
VI 7° 23'
VIII 5°01'
Sat 10°58'

VI 7°23'	VII 5°33'	VIII 5°01' Sat 10°58'	IX 5°01'
V 7°23'	Nirayana		X 6°01' Ven 6°44' Sun 14°18' Ket 21°18'
Mar (R) 26°00' Rah 21°18' IV 601			XI 7°23' Mer 11°19'
III 5°01'	Nep (R) 6°59' II 5°01' Jup 3°12'	Mon 27°18' Asc 5°33'	XII 7°23' Ura 16°55'

B. Planetary Positions:

Planet	House(s) Owned	House Occupied	Occupying		
			Sign	Star ruled by	Sub ruled by
Sun	11	10	Kataka	Saturn	Rahu
Moon	10	1	Tula	Jupiter	Venus
Mars	2/7	4	Makara	Mars	Rahu
Merc.	9/12	11	Simha	Ketu	Saturn
Jup.	3/6	1	Vrischika	Jupiter	Rahu

Venus	1/8	10	Kataka	Saturn	Mercury
Sat.	4/5	8	Rishaba	Moon	Moon
Rahu	---	4	Makara	Moon	Venus
Ketu	---	10	Kataka	Mercury	Venus

Note: Rahu is conjoined with Mars and so strongly represents Mars. Ketu, likewise strongly represents Venus and Sun with which it is conjoined.

C. Home Positions:

Cusp	Sign lord	Star lord	Sub lord
XI	Sun	Ketu	Rahu
VI	Jupiter	Saturn	Ketu
V	Saturn	Rahu	Rahu
XII	Mercury	Sun	Ketu
I	Venus	Jupiter	Venus

D. Is the matter promised

In all Horary questions, the sub-lord of the cusp of the house pertaining to the subject matter of query is the deciding factor to determine whether the matter will be favourable or not. If the sub-lord is favourable, then in the conjoined period of the significators of the particular house, the event will materialize.

E. Moon's position at query.

The Moon shows what the querent Ascendant conjoined with Jupiter lord of 3 and 6. It is deposited in the constellation of Jupiter, and sub of Venus lord of lagna in 10. The Moon itself is the lord of the 10th house. Moon is thus a powerful significator of houses 1, 3, 6 and 10 and its position at query clearly reveals that the query is related to a honour-winning an election.

F. Analysis.

The 11th cusp in this case falls in Sun sign, Ketu star, Rahu sub. Rahu is in the constellation of Moon and the sub of Venus. Moon, in whose constellation Rahu was posited, is lord of 10 occupying the lagna. Moon was closely conjoined with Jupiter, lord of 3 and 6, in the lagna Bhava, though Jupiter is placed in the second sign counted from that

occupied by the Moon (Planet are considered to be in conjunction if they are in a certain relative distance between them and not on the basis of their configuration in a sign). Venus, in whose sub Rahu was deposited is in rapt (exact) conjunction with the cusp of the Meridian (10^{th} house.). Thus, the sub-lord Rahu is a strong beneficial influence in indicating success.

The 5^{th} house is the 11^{th} house, counting the 7^{th} house as first, and the 7^{th} represents the competitor in election. Let us see the sub lord of the 5^{th} house also. Rahu, again becomes the sublord of the 5^{th} cusp, and, as discussed before, Rahu is in Moon constellation Venus sub. Moon is in seventh to the 7^{th} house and he is the lord of 4 from the 7^{th}. Venus, similarly, is lord of 7 in the 4^{th} reckoned from the 7^{th}. So Rahu shows defeat for the person represented by the 7^{th} house.

As a proof of confirmation, the sixth house was also examined. Ketu becomes the sub lord of the 6^{th}. It is an occupant of the 10^{th} and is conjoined with Sun, lord of 1, and Sukra, lord of 1. Further, Ketu is deposited in the constellation of Mercury placed in 11, and sub of Venus, lagna lord who has gone to 11. Hence, Ketu is a strong significator of 1, 10 and 11 house matters.

The native's 12^{th} house is the 6^{th} house reckoned from the 7^{th} house denoting the competitor. Ketu once again is his 6^{th} house sub-lord. Ketu, as we have just noted, is a powerful significator of houses 1, 10 and 11 and shows success to the querent and not to the person signified by the 7^{th} house.

Besides these indications, Jupiter, a natural benefic is conjoined with the 10^{th} lord Moon in the lagna of the querent. Jupiter is also in trine aspect - 120 degrees - to Venus and the 6^{th} and 10^{th} houses. All factors point beyond doubt to the querent winning the election contemplated, and I declared so.

In contrast to the complex, confusing and contradictory principles found in traditional texts, Krishnamurti Padhati is solid, simple and sound and free from doubt. It helps in predicting any query of a minor or major character in the shortest possible time and in a scientific way.

Does Education Determine Nature of Profession?

A chart of a friend who is a law graduate but serving in the operation branch of a railway Department is found below. Why could he not become a lawyer, was his question. He himself had thoroughly studied the traditional system of Astrology in his early days, but he cold not get an answer for his problem. The chart erected afresh strictly in accordance with the principles enunciated in Krishnamurti Padhati Readers is given here.

Balance of Ketu Maha Dasa (Vimshottari) at birth 0 years 7 months 10 days.

II. Planetary Positions:

Planet	Owing House(s)	Occupying		Star lord	Sub lord
		House	Sign		
Sun	---	8	Mithuna	Rahu	Mercury
Moon	10	6	Mesha	Kethu	Mercury
Mars	2/7	7	Rishaba	Moon	Mars
Merc.	9/11/12	9	Kataka	Jupiter	Moon
Jup.	3/5/6	10 (Cusp)	Kataka	Mercury	Saturn
Venus(R)	1/8	8	Mithuna	Rahu	Ketu
Sat. (R)	4	3	Makara	Moon	Moon
Rahu	---	4	Kumbha	Jupiter	Venus
Ketu	---	10	Simha	Sun	Moon

III. Houses to be judged

Houses 4 and 9 are to be pursued for education, and houses 2, 6 and 10 for profession.

IV. Analysis

The gentleman was interested to know why Jupiter in exaltation in Cancer (Kataka) and conjoined with Mercury could not make him a lawyer, although it assisted him to become a law graduate.

II 21°44' | XII 28°44'
8 | 6
III 24°44' 9 | Lag 22°38' | 5 Fort 21°26' Ket 27°58' XI 0°44'
IV 28°44' Sat(R) 10°26' 10 | 7 | 4 Mer 0°24' Jup 28°19' X 28°44'
1
Rah 27°58' 11 | 12 | Mon 12°10' VII 22°38' | 3 Sun 13°42' Ven (R) 14°50' IX 24°44'
2
VI 28-44' V 0-44' | Mar 11°31' VIII 21°44'

VI 28-44' V 0-44'	Mon 12°10' VII 22°38'	Mar 11°31' VIII 21°44'	Sun 13°42' Ven (R) 14°50' IX 24°44'
Rah 27°58'	**NIRAYANA** Born on 28-6-1932 At 16-44-20 P.M. I.S.T. At 32-27'N; 74-04'E. Ayanamsa 22-49'		Mer 0°24' Jup 28°19' X 28°44'
IV 28°44' Sat(R) 10°26'			Fort 21°26' Ket 27°58' XI 0°44'
III 24°44'	II 21°44'	Lag 22°38'	XII 28°44'

According to Krishnamurti Padhdhati, undue importance is not attached to a planet's exaltation or debilitation or its position in the sign of its enemy and many other confusing theories. No doubt, an exalted planet acquired strength to offer what it rules by nature, and a debilitated planet is weak in that respect. But when we descend from abstractions to actual delineated of a chart, we need to blend all the indications harmoniously and in such a treatment the theories found in traditional texts like enemy's house, malefic planet by nature, etc. have no exaggerated importance. Every horoscope is peculiar to the date, time and place, and what is food to one is poison to the other Jupiter is not uniformly good to all, nor is Saturn bad either to every one. If Venus is in exaltation, it is also then in enemy's house. The practical approach prescribed in Krishnamurti Padhati is simple, clear and direct, and that is that whatever planet may be by nature good, bad or indifferent what actually it will offer depend on its lordship of houses in the chart, it occupation by house and, more than all, its situation by constellation and sub. The sign in which it is contained measurers the strength of the planet whether it is congenial to express its natural qualities to the full or not.

A planet is the source through which it influences the matter or matters denoted by the houses occupied by it or the matter or matters denoted by the house occupied the lord of the constellation in which it is deposited. If there is no planet in a house and there are none in the constellations any one of the three ruled by the lord of a house, then the house lord himself becomes a significator to affect the matters influenced by that house and he will do so in addition to his role as the

significator of the house occupied by him and the house ruled by the lord of the constellation in which he was stationed.

Coming back to the subject matter of our discussion, we find that the 4th house which governs normal high school education is occupied by Rahu who, by virtue of his standing alone in the sign Kumbha ruled by Saturn, becomes a powerful agent of Saturn who not only rules the sign on the cusp of the 4th house but also the sub thereof. Saturn himself is in 3, a house of negation to the 4th house affairs, and Rahu brings to bear Saturn's influence in this respect. As only a few month of Ketu Dasa was left as balance at birth, the native had run the Dasa of Venus (Sukra) for 20 years in life, and Sukra was posited in the constellation of Rahu. The native should have faced all sorts of impediments and difficulties then and this was corroborated.

The 9th house, in astrological parlance, represents higher education, law, science and so on. In the chart under discussion, the 9th house happens to be in Gemini (Mithuna) ruled by Mercury (udha) in the constellation governed by Jupiter and sub of Mercury itself. Jupiter has chief governorship over law, and the 9th house itself has rule over law, and the 9th house itself has rule over law and legal affairs. The sub lord of the 9th cusp, Mercury, himself is posited in the constellation owned by Jupiter. Mercury, himself is posited in the constellation owned by Jupiter. Mercury also occupies the 9th house. No wonder, he had legal education. This is the real explanation. If traditional principles are taken into account, Jupiter the karaka for law occupying the cusp (Bhava Madhya) of the 10th house (Meridian) should have made him a foremost lawyer, especially in the Dasa of lord of 10, Moon, whom he has disposed, and in his own (Jupiter's) Bhukti, but did it give& Jupiter was also in exaltation in the constellation of Mercury, lord of 9 in 9, and as Jupiter was powerfully connected to the 10th house by profession, he should have turned a lawyer. But the facts are otherwise.

In considering profession, 9th house does not enter our reckoning. For the purpose of determining profession and its prospects, we are required to refer to houses 2, 6 and 10 houses 2 ruling finances, 6th ruling service and 10th denoting honour, status, business, profession, occupation, etc. But the vast majority of us are only employees and are denoted by the 6th house the house of service in return for wages. Jupiter is exalted all in Kataka, Mercury is in Vargottama also, and Jupiter

is also on the cusp of the 10th house, but Jupiter is in the constellation of Mercury, who is lord of 9 in 9, the 9th house being the house of negation to the 10th matters. Both Jupiter and Mercury are aspected by Saturn. Jupiter also occupies the sub of Saturn. Saturn was the sub lord of both the cusps of 6th and 10th houses posited in the constellation of Moon, lord of 10 in 6. It denotes only service career, a subordinate position. Of the planets Jupiter and Mercury, Jupiter and Mercury, Jupiter though he owns the 6th house (service) occupies the constellation of Budha in 9 and the sub of Saturn; Mercury, on the other hand, occupies the constellation of Jupiter in 10 and Moon, lord of 10 in the 6th house. So Mercury is more powerful than Jupiter in the matter of professional prospects., but indicates only service and not an independent profession.

At present there is no possibility of his changing service and switching over to a legal career in an independent way. Till 8-3-1976, the native runs the Dasa of Mars according to Vimshottari Dasa system, and Mars as lord of 2 occupies the constellation of Moon, lord of 10 in the 6th house (service). So, till then there can be no change. Rahu, who succeeds Mars, will have his Dasa from 8-3-1976 for a period of 18 years. Rahu is connected in Jupiter in the 10th house by constellation, and will in its Dasa in the Bhukti of Guru (Jupiter) operating between 20-1-78 and 14-4-1981 provide him an opportunity for elevation to a post where his legal education will have immense scope for expression.

Krishnamurti Padhdhati gives a clear and concise picture. It is free from contradictions which afflict the traditional system.

Personal Investing

(a) Introduction

In the April 1964 issue of *Horoscope* magazine, the author stated, "a keen student of market conditions, who is a professional market analyst, recently published the results of a study which indicated that the observed correlation between the trends of business activity and the stock market during the past 50 years has only been about 15 percent. The stock market sometimes correctly anticipates a turn in the business cycle by from six to nine months. At other times, as in the Spring of 1962, the stock market decline had no appreciable repercussion on the business cycle.

"The same stock market analyst stated that 80 percent of market trends are caused by fluctuations in investor psychology - fear, excitement, greed and over optimism. In answer to the writer's question whether investor psychology was measurable, he answered yes, but declined to reveal how it was done. It is apparent that it is one of the `trade secrets' he was not inclined to reveal. But, students of astrology are familiar with Dr. Carl G. Jung's statement, "Astrology represents the summation of all the psychological knowledge of antiquity."

A more recent investment advisor stated, "Despite all the computers and all the fundamental and technical analysis, investor psychology is still the most significant factor in market behaviour. Actually, so-called technical analysis, whether based on computer studies or not, is simply an attempt to measure and evaluate on a mathematical basis, the psychological condition of the market."

Napoleon once said that greed and fear were the two levers by which men are controlled. The most common manifestation of greed in the market place is the refusal of most speculators to sell out and take their profits at market tops. Fear, of course, is the cause of panics and crashes. Only by keeping your emotions under control, can you increase your real wealth by sound investments.

The story is told that during 1858, the Year of Revolution, Baron Rothschild was buying French bonds. A friend asked him why he was buying bonds when the streets of Paris were running red with blood. The Baron replied, "That's why I am buying." But it takes courage to buy during a panic and it takes strength of character to sell at the top of a boom. Thereafter buy during panics and sell during booms !

(b) Who should invest or speculate

The dictionary gives the following definitions, "Invest-to lay out money or capital in the purchase of property for permanent use as opposed to speculation. Speculate - to make an investment involving a risk, but with hope of gain." Disregarding real estate, bonds have for centuries been considered to be the safest investments, but in recent years, with interest rates fluctuating wildly between 10 and 20 percent, bonds have become just as speculative as stocks. While falling interest rates result in rising bond prices, stocks will outperform bonds. What, then is a conservative individual to do with his or her surplus funds in

order to build up a next-egg for the future ? Here is where natal astrology provides the answer, through the following :

(1) One must have an accurate natal chart.

(2) Look to the second house of the natal chart, which indicates money to be made by the native through his own efforts, i.e., through investment in conservative or growth stocks. He will succeed if the Sun, Moon, Venus or Jupiter are in the second house or rule the sign that is on the cusp of the second house. He will have difficulties if Mars, Saturn, Uranus, Neptune or Pluto are involved.

(3) Look to the fifth house of the natal chart, which indicates money to be made through speculation. Successful results will be obtained if the Sun, Moon, Venus, Jupiter or Neptune (the planet of speculation) are in the fifth house or on its cusp. Losses will occur if Mars, Saturn, Uranus or Pluto are involved.

(4) However, an afflicted Jupiter or Neptune in the fifth house is indicative of bad judgment, due to over optimism, while a well-aspected Saturn in the fifth house would indicate caution.

(5) The conservative investor will probably have Saturn in either the second or fifth houses. Such an individual should put his or her surplus funds into Certificates of Deposit, which are guaranteed by the U.S. Government or in the higher interest paying Money Market Funds, which, although not guaranteed by the Government, are practically risk free.

(c) Which stock should be bought

Main Street is full of investors who complain, "Everything is going up, except my `cats and dogs'. " Why should this happen ? Many years ago, a retired Vice President of one of the nation's largest banks gave the author the following formula for picking stocks, "Buy only those stocks whose natal chart harmonizes with your own natal chart." He stated that he had gone broke in the 1929 Stock Market Crash, but subsequently became acquainted with an astrologer, who was the widow of a New Jersey banker, and thus was acquainted with the Stock Market. Under this astrologer's guidance, he recouped his losses and became a millionaire. When his wife died, he married this astrologer !

Some stocks are said to be "ruled" by certain planets, viz. iron and steel by Mars, copper by Venus, oil by Neptune, electric utilities by Uranus, agriculture and real estate by Saturn, underground mining by Pluto, etc. Jupiter is considered to be the planet of optimism or expansion; Saturn, the planet of pessimism or contraction; Neptune, the planet of illusion (speculation is an illusion). Astrologers who deal in commodities are not in agreement as to which planets rule silver, gold, wheat, corn, pork-bellies etc.

(d) Corporation Horoscope analysis

Business corporations are living entities created by men and run by men. The life of a corporation begins with the date of incorporation, when the corporation thus becomes a living entity. It has been found from experience that the lives of corporations are affected by planetary influences, just as are the lives of individuals. The technique for erecting the horoscope of a corporation is as follows :-

(Step 1): Since the time of incorporation is seldom given, you must set up a solar chart for the date of incorporation, using the Equal House System and Greenwich Meridian Time (GMT) with Noon positions of the planets. Place the Sun on the Ascendant and the planets in their appropriate places in the chart.

(Step 2): Calculate the angular separation between each pair of planet and record in the speculum.

(Step 3): Encircle in RED the negative aspects and in GREEN or BLUE the positive aspects, allowing the following orbs; conjunctions 10 degrees, oppositions 8 degrees, sextiles, squares and trines 5 degrees.

(Step 4): Determine the aspects formed by the transiting planets Pluto, Neptune, - Uranus, Saturn, Jupiter, Mars, Venus and Mercury to the natal planets. This will indicate when big up or down movements in the company's stock will occur.

(Step 5): Before making a final judgment on what the stock may or may not do in the future, always take into consideration any aspects to the company's ruler. This

is always the planet which rules the sign in which the Sun is placed, viz. Sun in Virgo - the ruler is Mercury; Sun in Sagittarius - the ruler is Jupiter etc.

Having done all the above, you are now ready to interpret the horoscope according to the following rules :

(1) The position of the Sun is any company's chart is the most important planetary position to be considered, for it represents the company, its organization, its management and aims. Hence, the Sun is placed on the Ascendant and aspects to it from the major planets, both at the time of incorporation and at later dates by transit, are of major importance.

(2) The Moon represents the public and the attitude of people toward the company or its products or services. - Aspects to the Moon are second in importance to those made to the Sun. Thus, a company which is incorporated at a time when the Moon is in favourable aspect to the Sun, will have a long life and will usually be most successful.

(3) Mercury indicates the commercial and scientific abilities of the company's management.

(4) Venus indicates the company's acquisition, or merger potentials.

(5) Mars governs the activity of the company's stock. Whenever Mars, at the time of incorporation, the price of the stock will fluctuate strongly while under such influence.

(6) Jupiter indicates the money making possibility of the company and shows the money behind the company and its chances for expansion.

(7) Saturn indicates the limitations and restrictions placed on the company.

(8) Uranus indicates the management's ability to exploit new ideas or inventions, as well as sudden, unexpected events.

(9) Neptune indicates management's vision or liability to illusion or delusion.

(10) Pluto represents mass production, mass consumption and mass psychology.

(11) The trend will be UPWARD if Jupiter and Uranus are in a favourable aspect to the Sun or Moon, viz. ; forming angles of 0, 60, or 120 degrees. Always invest in a stock which is coming under a favourable aspect from Jupiter or Uranus singly, or when both planets are in favourable aspect to each other and are aspecting the Sun or Moon of the company by transit.

(12) The trend will be DOWNWARD if Saturn and Uranus are in unfavourable aspect to the Sun or Moon, viz. forming angles or 90 or 180 degrees, and in the case of Saturn 0 degrees. Do not invest in a stock which is coming under an unfavourable aspect to the Sun or Moon from Saturn or Uranus singly, or when both planets are in unfavourable aspect to each other and are aspecting the Sun and Moon of the company by transit.

(13) Buy the stocks of companies whose natal Venus or Jupiter is conjunct, sextile, or trine to your own natal Sun, Moon or Ascendant.

(14) Do not buy the stocks of companies whose negative planets (Mars, Saturn, Neptune or Pluto) are conjunct, square or opposition your own natal Sun, Moon or Ascendant.

How to Get a Good Job

To initiate the topic, somebody may inspire me to bear-in-mind the unemployment problem in India. Considering the pros and cons viewpoints, this topic will be appreciated both by the job seekers and good job hunters. Unlike many astrologers, it may be pointed out that job may be available on a certain date. But, today, people are passing the days when they can not think even to spoil a moment. Statistics will say that wastage of a moment means loss of finance for the gap period. It is obvious that most of the persons usually had to wait for a certain period to get him into a service. Scrutiny is essential to find out job matter in time. Luck may favour to get a boon before passing the

examination conducted by the educational institution. So it may be appended that there must be some sort of planetary effects by dint of that the person was absorbed into the service. It is to be admitted that luck is a vital point. This is generally assessed from ninth house, place of fate. The fortune teller will have to take a note whether there is any co-relation among 9^{th}, 10^{th} & 6^{th} lords or not.

Employment probabilities are calculated from the positional strength of 2^{nd}, 6^{th}, 10^{th} and 11^{th} houses. Generally, location of planet or lord of the 10^{th} house is noticed while predicting about job opportunities. As 6th house is the indictor of the 10^{th} house planetary influence or lordship must be verified. 6^{th} house is nothing but 9^{th} position from the tenth house which is having an importance in case of forecasting. Both western and Eastern Astrologers are of the opinion that the fortune teller will have to keep an eye to the Dasa/sub-dasa of the 10^{th} house lord or the planet therein, for assessment of employment matter at a glance. New conception may be appreciated by the readers about profession. Both south Indian and western astrologers including B. V. Raman and K. S. Krishnamurti are of the view that emphasis is to be given on the transition of the benevolent planet and 10^{th} lord in Gochara to take out accurate prediction. Eminent western astrologer, Raephel, pointed out that aspects like sextile, semi-sextile, trine, quadrant, sexqudrant, semi-sexquadrant etc. are to be observed from the standpoint of house cusp of the 6^{th}, 10^{th} and 11^{th} houses. Even sub point of the aforesaid houses may indicate which planet may be effective to employ the native in which concern and at what time.

It would be absolutely wrong to predict about service only on seeing the planets posited the 10^{th} house. Question may arise: what to do then ? In reply it may be said that degree of the planets posited in the specified house together with the house cusp of the house concerned along with the lordship and planetary aspect (malefic & benefic) are to be analysed critically so that there will be no doubt of judgment about choice or nature of profession of the native.

For information, in a nut-shell, it can be appended that Sun is a royal planet in the solar system, whose influence is required for getting any type of job. In Vedas, it is told that sun or aditya is karma karaka or lord of the employment. For Cancer lagna, Sun, if it is in Aries or Mesha, in exaltation, will definitely help the native to be in the top position in

life. Likewise, for Scorpio/Vrischika ascended Sun, being the 10th lord, may assist the person to get a good position in life with dignity and respect. Along with, Sun, if Mercury is conjoined instant result of employment is expected. Those persons who will be getting influence of Sun, may have public honour and reputation etc. Research in astro-physics is conducted on the planet, Sun. Location of Moon in tenth house indicates that the person may be employed in such a concern where liquid or fancy commodities like cloth, silk, medicine etc. are dealt with. Whereas Mars in karmasthana (in place of employment) helps the native to become a soldier, engineer, banker, money lender, surgeon etc. Mercury in the tenth house assist the native to become an administrator, teacher, journalist, lecturer, persons having Mercury in 10th house may help the subject to choose mathematics as profession. Astrological interests are due to Mercury in 10th position. Nature of Mercury is to make the native an assistant and writer or book seller or likewise. Debilitated Mercury in tenth house provides clerical job. Jupiter's location in tenth house no doubt employs the person in a reputed organization. Banking job, insurance matters, taxation lecturership, ministerial, diplomatic affair are governed by Jupiter. On the other hand, Venus is the lord of Asuras. All types of power are possessed by Venus. In a word, if Venus is benevolent for the native, it can make the person jack of all trades to some extent. Adviser, writer, administrator, diplomat, competitor in top executive examination, mathematics, chemical engineering, minister, doctor, astrologer, medical representative etc. are the profession of Venus. In case of business dealings, Venus assists the subject to initiate business of fancy commodities specially which are fond of ladies. Saturn is such a planet which helps the native to employ in the organization in touch of fire, steel, iron, coal mines, journalism, philosophy, chemistry, mining engineering etc. Influence of benevolent Jupiter and Saturn tries to absorb in foreign concern or in foreign department.

According to the analysis, made by the western and Indian astrologers including Krishna Murti system followers, locations of 6th, 10th and lagna lord are to be noted with care. In astrology 5th and 9th are said as trident (trikona) i.e. 120° each. In difference 1st, 4th, 7th and 10th houses are quadrant (Kendras), i.e. next powerful position from the standpoint of locational strength of the planets. So if the native usually gets the beneficial effect of 10th lord of konapati or kendrapati

blessings, there will be no doubt upgradation in position. Malefic planet, on the other hand, may give trouble in case of profession so that it would be no longer possible to remain in services of the institution concerned.

In "Brihat Jataka", an authentic book on astrology, it is clearly cited that person will get the service according to the influence of the planet relating to place of service. In the religious books, it is mentioned that the man/woman will get good job according to his/her Purva Karmas (past work). That means work in the honest way definitely give fruitful result throughout the life and also in the next life. It is analysed that sometimes most of the person who have chosen profession in the evil or dishonest way, their minds become changed into honest way. These are nothing but the planetary influence on the native. The planet which will be traced in sub point by means of calculating house cusp of tenth house will provide the nature of job to the person.

ABOUT THE AUTHOR

The author, Dr. Shanker Adawal, is a professional in the field telecommunications. He is presently working for one of the Fortur 500 Indian companies at a senior position. Did his MBA and PhI and worked with Multinationals in India and abroad, before joinir his present assignment. He has travelled extensively both in Ind and abroad. He also has keen interest in Human Rights.

He got interested in astrology when he was young, did h Jyotishacharya, and has been doing his research in this field for ov three decades. His desire and aspiration to share the findings of h research and the new dimensions which can be given to the scienc of astrology, prompted him to attempt to put the details in the form a book so that the readers can take advantage of the same.

Profession is a complex subject and an offspring to a lot qualitative and quantitative things which result in fulfillmer influence and possessions. Profession relates to wealth, prestig and family life. It thus is not a subject which can be evaluated by or house or its lords but all houses and planets get interrelated and th synthesis in an unified manner result to predictions. In the curre context with multiple jobs, carriers and globlization this aspect of li needs an indepth understanding from the basic strength horoscope to the understanding that Raja Yogas present may n have their impact in the life span. This book is a compilation whe chapters could interest to the early learners as well as those doir research work. To again emphasize that no book can cover aspects or give formulae this is an effort to present some techniqu and the permutations, combinations with your intuitive conclusi would be helpful.

This is the fourth book of the author, the first being Bhrigu Predicti Technique s, second, Know about Jupiter & Saturn and third, Kn about Mars & Jupiter.